The Pastor

OCTOBER ◆ NINETEEN FIFTY THREE

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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OCTOBER, 1953 • VOLUME 17 • NUMBER 2

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THE COVER: World Wide Communion Sunday this year comes on October 4. In this special observance each local congregation has the opportunity to join Christians of all denominations in all nations at a common table that stretches around the world. Cover drawing by J. Burnard Wiley especially for THE PASTOR.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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Slants on the Secular

By JOHN O. GROSS

THE coronation of Queen Elizabeth II held in Westminster Abbey will be remembered not only by the pomp and pagantry, but also by the deeply religious character of the coronation service (*Dallas Morning News*, May 31). Included in the program was the presentation of the Bible to the Queen by the Archbishop of Canterbury, who said, "We present you with this book, the most valuable this world affords," after which a Scottish churchman intoned,

"Here is wisdom
This is the royal law.
These are the lively oracles of God."

The King James Version of the Bible has had the widest and most profound effect upon the culture of English-speaking people of any book printed. It was very appropriate in the coronation ritual to recognize this one book, perhaps the greatest repository of English the English people have ever known. The Bible, Gerald W. Johnson says in *Our English Heritage* (J. B. Lippincott Co., $4.00), furnished English-speaking people "a sort of intellectual shorthand, a means by which a whole complex of ideas could be conveyed from speaker to hearer with a single phrase." When our country was well versed in the King James Version, speakers could draw from this storehouse of common knowledge and put their ideas in a few words.

The great sales of the Revised Standard Version points to a record of Bible reading, and it can be hoped that a new deposit of biblical knowledge will be laid upon our people.

DOROTHY THOMPSON, in the June *Ladies' Home Journal*, says that atheism always opens the door for totalitarianism.

When Whittaker Chambers wrote his book, *Witness* (Random House, $5.00), reviewers noted that the liberalism of many of our intellectuals is as atheistic as Marxism. The idea was also lifted up that liberalism as we know it in this country is not a synonym for Christianity. Christianity and liberalism parallel in many ways but their basic principles are not always the same.

Atheism is the threat that America faces today. It is not always a blatant sort that denies the existence of God, but it is usually a practical kind where "the fool says in his heart there is no God." God becomes a symbol, not a reality.

DURING May, 1953, many of the nationally known magazines gave large space to Africa. (*Saturday Evening Post*, May 23; *Life*, May 4.) All report the unrest and the clash between the white man and the native. It is this stirring of the new life and organized resistance that is disquieting. Among the reports, one intimates (*Saturday Review*, May 2) that this unrest may be due to Christian missionary work. Under the caption "Is the Gospel too Subversive for Africa?" it points out that it was the Christian missionary program that alone was concerned about the personality needs of the African.

It was the Christian missionary boards which opened schools—not the colonial governments, not plantation owners, not business firms. These saw that the growth of the personalities of Africans meant the end of paternalism and exploitation. But should the Christian Church be fearful of the consequences of its message? Perhaps here is a testimony of the effectiveness of the mission work the church has sponsored.

Life (May 4) almost entirely passes over the part that missions have played in Africa, except to quote a writer who expressed the belief that Catholic missions have been more effective than Protestant work. This, of course, is a highly debatable opinion.

THE recipe often followed by current television shows was summarized by an old showman as, "Make it simple, make it sexy, make it short." That many follow these three suggestions is known by all regular observers. In a recent interview (*Nashville Tennessean*, March 29), Dennis Day of "A Day in the Life of Dennis Day" expressed a sincere desire to feature in his show "good, clean, wholesome fun." "It is easy to get a laugh by being off color," he said, "but I don't believe that has *any place in television.*"

THE genealogy of Queen Elizabeth contains the name of Garrett Wesley (later changed to Wellesley). He was one of the ancestors of the present beloved Queen Mother.

It brings up again an incident in the life of the Wesley family. Garrett Wesley, the Earl of Mornington, a kinsman without an heir to his name and property, offered to adopt young Charles Wesley. Charles and the Wesleys did not accept the proposal and Garrett Wesley adopted another youth who eventually succeeded to the wealth and estate of the Earl of Mornington. One of his grandsons was Arthur Wellesley, the Duke of Wellington.

Here is a decision made by a young man who refused wealth and honor in order to remain a part of his father's household. In commenting on it H. Chadwick Smith in *The Methodist Recorder* (June 11, 1953) has raised a number of interesting "ifs":

"Supposing Charles Wesley had snatched the glittering prize held out to him by his childless kinsman in 1725—would there have been a Methodist Hymn Book as we know it? Would the people of the eighteenth century in these islands have sung their way to a life of redemption? Would there have been a victor of Waterloo known to us as the Iron Duke? And, what is even more disturbing, should we have been celebrating, with such untrammelled joy, the coronation of a young and gracious Queen?"

Perhaps we should conclude that by faith Charles Wesley refused to be called the son of the Earl of Mornington, choosing to share ill treatment with the early Methodists rather than to enjoy the fleeting pleasures that go with wealth. (See Hebrews 11:24.)

(John O. Gross is secretary of the Division of Educational Institutions, Methodist Board of Education.)

BIBLE STUDY

The Contemporary Christ

By DONALD T. ROWLINGSON

This article is from a chapter entitled "New Testament Sources of the Social Ministry of the Church" in a symposium prepared especially for study groups of ministers and laymen and published this month.* Donald T. Rowlingson is professor of New Testament, Boston University School of Theology.

THE SOCIAL MINISTRY of the church roots deep in the Hebrew-Christian tradition. As the earlier exponents of the social gospel confidently affirmed,† it is a legitimate and imperative extension of the prophetic movement in Israel which was both fulfilled and transcended in the mission and message of Jesus. The relationship between the two is organic. The fluctuations of biblical and theological thought in our time, however, demand that we define the nature of the relationship carefully. To that end the present discussion will deal first, in the form of two presuppositions, with the perspective from which we may legitimately view the relevance of the New Testament to our day, and, second, with positive aspects of the New Testament message which make a contribution to social ethics.

Presuppositions

The first presupposition is that the definitive contribution of the New Testament comes to us through the *historical Jesus,* as he is portrayed primarily though not exclusively in the synoptic Gospels. This follows inevitably from the fact that Christianity is a historical religion. Its distinctive spirit and genius are determined by the teaching and work of the personality who founded it. This is also to take seriously the biblical theory of revelation to the effect that God's supreme Self-manifestation takes place through finite persons living and working realistically upon the plane of history.

The early Christians whose views are reflected in the New Testament took this presupposition for granted, at the same time that under the guidance of the Spirit they obviously went beyond the historical Jesus in several directions. The most distinctive and all-pervading characteristic of the New Testament is an appreciation of Jesus as "both Lord and Christ" which has at its base a clear recognition of the quality of his earthly life. . . .

The very existence of the Gospels, furthermore, proves how important it was to those who most appreciated Jesus' exalted status to make constant reference to the memory of his specific words and deeds in order to define the meaning and to defend the legitimacy of their discipleship to him. When these facts are clearly apprehended, it does not make sense to affirm, as some do, that the career and personality of Jesus of Nazareth do not matter in the revelation of God's Word. Exactly the reverse is true. Without these concrete facts to give it specific content, the affirmation of the Word made flesh is meaningless. . . .

The second presupposition is that the primary contribution of the historical Jesus is in the form of a *basic core of convictions about God's nature and purposes* which transcend time and circumstance, and which have to be applied creatively in each new social setting. . . .

Like the planets in their relationship to the central sun, all that Jesus teaches in detail about the nature of man and of ethical conduct is derived from and sustained by this underlying religious conception. It is with respect to this, and this alone, that "in each of his sayings Jesus expresses himself wholly." [7] . . .

The key to the solution of the problem of Jesus' eschatological perspective is the fact that the nature of the future hope which any particular doctrine of the last things entertains is determined by the nature of the deity believed in. Eschatologies contain wide variations in details.

What is significant is the emphases which characterize any given set of ideas, especially with respect to its ethical content and the way in which this is believed to influence the present. These emphases tell us much about the view of God which underlies them and which constitutes the permanent value of the view. . . .

This suggests the general conclusion to be drawn from an evaluation of each of the limitations which has been cited. It is not that Jesus is irrelevant to our day or that he is impracticable. Taken together, these limitations simply define the nature of his contribution. With reference to the social ministry of the church this contribution is that of basic insights toward the construction of an active theology of the social gospel, and help in setting goals and establishing dynamics, rather than direct guid-

* *The Church and Social Responsibility,* edited by J. Richard Spann. Abingdon-Cokesbury Press, 263 pp., $2.75. These portions used by special permission.—Ed.

† Footnotes, except those crediting quoted material, have been omitted. They may be found in the book from which this chapter is taken.—Ed.

[7] Maurice Goguel, *The Life of Jesus* (New York: Macmillan Co., 1933, $6.50), p. 553.

ance with respect to the mechanics of social reform and reorganization.

The New Testament Message

We discover at least four aspects of Jesus' message, reverberating throughout the New Testament, which justify, as they give direction and dynamic to, the social ministry of the church.

1. Taking the sovereignty of God with deadly earnestness, Jesus interpreted it almost exclusively in *ethical* terms. He assumed that as Sovereign of the universe God had an inexorable purpose for the world of nature and for human relationships which he would at some future time bring completely to fulfillment by eliminating all opposing forces. This event would be the coming of the kingdom, the establishment of God's reign. In the interim it was man's sole business to pray for its coming and to seek to meet the conditions of its life by conforming his will to God's will (Matt. 6:10).

This central concern for the sovereignty of God, Jesus expressed in the Lord's Prayer, the first great commandment, and in his teaching on sincerity, purity of heart, and humility, all of which he underlined by his own example with Gethsemane as its superb climax. This explains the absolute nature of his ethics. It was not "interim ethics," conditioned solely by his expectation of the imminent end of the age. It was *God's* ethics, portraying in a radical and unalloyed manner the pure will of the Sovereign.

The difference may be observed by comparing Paul's eschatologically conditioned advice on marriage (I Cor. 7) with the absolute nature of love as he sets it forth in I Cor. 13. The latter parallels Jesus' outlook. . . .

The significant thing is that in defining what it meant to do God's will Jesus concentrated exclusively upon moral considerations. As against five possible alternatives this was his emphasis:

(*a*) Instead of giving attention to fantastic speculations about the time and manner of the Parousia, as in the normative apocalypticism illustrated by Daniel and Revelation, he urged men to repent and to submit themselves to the moral discipline which would adequately prepare them for a final judgment of a strictly ethical nature (cf. Mark 1:15 and Matt. 25:31-46 as typical).

(*b*) Without being an extremist by seeking to eliminate all ritual and ceremony in religious worship, Jesus placed a premium upon the weightier matters of the law—that is, upon its ethical features (Matt. 5:7; 15:5-9; 23:23; Mark 2:23–3:6).

(*c*) Believing that intimate fellowship with God was the heart of religious experience, and God's greatest gift, Jesus viewed its object not as selfish absorption in the Absolute, after the manner of Greek mysticism and the mystery religions, but rather as a stimulus to work more effectively with God upon the plane of human experience in the accomplishment of his moral purpose. He stood in the tradition of Isaiah's call (Isa. 6:1-9) and of Paul's mystical experience (cf. II Cor. 12:1-10).

(*d*) As against the coercion of magic and miracle Jesus staked his cause upon moral persuasion, the vicarious acceptance of the Cross being the decisive and conclusive evidence (cf. Matt. 4:5-11; Mark 8:31-33; 11:1-10; 14:32-42).

(*e*) Although his teaching had political and economic implications, it was centered upon the question of right or wrong in an absolute sense rather than upon that of right or left of some particular issue.

2. The distinguishing mark of moral behavior was *love* for neighbor derived from God's nature as Father. The biological connotation of fatherhood with its counterpart in God's creative activity was far less important to him, as to the Hebrews in general in contrast to the Greeks, than its moral meaning which was implied in the idea of God's adoption of Israel on the basis of the Covenant. The Covenant for him, however, was interpreted in terms of God's taking moral responsibility for *all* men.

The result was that, as against the false dichotomy of atheistic humanism, the commandment to love neighbor as self issued inevitably and naturally from his appreciation of God's profound and inexhaustible concern for mankind. Love of neighbor was thus not a rule like that to keep the Sabbath holy. Love was an inner disposition which emerged spontaneously when one had grasped God's gracious magnanimity and experienced forgiveness at his hands. It was man's response to a love which sought him before he recognized or deserved it, as the author of First John also sensed (4:7-21; cf. John 3:16). By the power of a great affection man was inspired to reproduce God's own love for man.

We can be more specific by noting three ways in which the meaning of love in human relationships was elaborated by Jesus in a distinctive manner.

(a) It was the *sole test of right action.* With the intensity with which Paul lifted up agape as the supreme spiritual gift (I Cor. 13) Jesus taught that an inner disposition of good will which bore effective fruitage was the test of ethical living. Because the scribes tended to neglect it, Jesus dwelt almost exclusively upon inner disposition (Mark 7:1-23; Matt. 5:21-48), and his concentration upon the salvation of the soul of the sinner, rather than upon the social consequences of his actions, points to that emphasis (cf. Mark 10:17-27; Matt. 25:31-46). . . .

(*b*) Love in Jesus' view was *inclusive.* Following the highest levels of the Old Testament, Jesus enlarged the conception of "neighbor" beyond the equivalent of fellow Israelite which it connoted in Deuteronomic legislation and in much current practice. This wider definition was presupposed in the commendation of the good Samaritan. Those who passed the victim by did not even practice their own law, let alone love as Jesus understood it. This inclusive quality of love reached its climax in magnanimous behavior toward one's enemy. . . .

Furthermore, his conception of love forced him to combat the extreme nationalism of Zealot and apocalyptist, as his views regarding the nature of the final judgment most clearly reveal. . . .

(*c*) By its very nature love was *aggressive.* God's love forced him to seek the lost sheep until he found it, and in like manner it led Jesus to devote himself energetically to seeking and saving the lost. It compelled

evangelism on the part of Jesus and his disciples, and it inspired Paul's mighty campaigns about the shores of the Mediterranean. It caused Jesus to take the offensive against the ecclesiastical and political leaders of Judaism, for their own sakes as well as for the sake of those who were being mislead and injured by them. Peace*making*, not peace at any price, was his slogan, whatever the personal cost.

Love's demands, when confronted with injustice and need, knew no alternative to

Ever insurgent let me be,
Make me more daring than devout.[13]

And when the final crisis came, its issue was the march on Jerusalem, not with the sword, but still with an energetic persistence in the form of vicarious sacrifice which defied passivity in responding to the claims of love.

3. Jesus' conception of God not only defined his ethical ideal; it supplied its *dynamic* as well. God could be trusted with the ultimate outcome of the struggle between the forces of good and evil. This faith in God's final victory is the main religious value of eschatology in general and of that which characterizes the New Testament in particular, whether it be that of Jesus or the flaming apocalypticism of Revelation.

A high estimate of man's moral potentialities also emerges from his outlook as a source of morale, because he looked at man from God's point of view as one created in God's image. To be sure, he did not underestimate the limitations of human nature. No man could become good enough fully to merit God's favor. He remained always in the position of an "unworthy servant." Even his most sincere repentance and his most strenuous ethical efforts could not bring or build the kingdom; it was God's prerogative to give it when he saw fit to do so (cf. Mark 1:15; 4:26-32; 9:1; Luke 17:22-37; 12:40; 21:34-36; Matt. 13:24-30; etc.). And if man chose to remain obstinately blind to God's purposes for him, he could conceivably place himself beyond the reach of divine forgiveness and redemption, being "lost" beyond recall.

[13] Louis Untermeyer, "Prayer."

But this realistic view of human nature's limitations was surmounted by a much more positive appraisal. Man at least had freedom to choose for or against God, and that itself bespoke his dignity in God's sight. . . .

This confidence in man, however, was in last resort faith in God. . . . Man was incapable by his own efforts alone of fulfilling God's moral demands, but God's grace somehow enabled sinful man to receive forgiveness and to overcome evil with good. Man's part was a sincere response in repentance and a will completely dedicated to obedience, but it was God's grace which made possible their use in constructive ways even while man remained imperfect.

Our strength is dust and ashes,
Our years a passing hour—
But thou canst use our weakness,
To magnify thy pow'r.[15]

4. As for the church, Jesus apparently did not think of his task as that of creating a nucleus which would evolve in ensuing centuries into an ecclesiastical body on earth. What little the records contain in this area, including the controversial passage about the church being founded upon Peter (Matt. 16:17-19), must be interpreted within the context of Jesus' first-century eschatological orientation. Yet, simply by what he emphasized, Jesus defined the nature of his church which was to emerge from his life and work. . . .

The Church of Christ is essentially a body of disciples who are inspired by their experience of God in Christ to share Jesus' convictions about God and thus to reproduce his ethical values in their fellowship. This is always its distinguishing mark, whatever its denominational or ecclesiastical form. . . .

It is the divinely ordained destiny of the church, its supreme privilege and responsibility, by the quality of its fellowship to serve as God's instrument in communicating this harmony to all mankind and thus helping to bring it into being throughout the whole created universe. However imperfectly it was realized, this was in fact the secret of the triumph of the early church in the Greco-Roman civilization of long ago. It will always be the secret of any achievement of the church which has lasting value.

[15] John Haynes Holmes, "The Voice of God Is Calling."

The Contemporary Christ

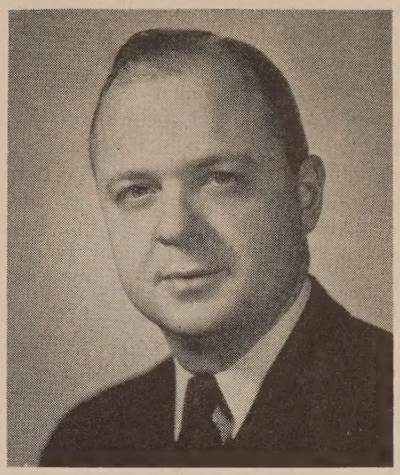
Thus the historical Jesus makes his influence felt in the contemporary impact of his eternal Spirit, inspiring us to go beyond him but not against him. As the contemporary Christ he confronts us with the challenge to undertake a creative venture in human relations, so that ethical love of God's own making may be effectively expressed in current circumstances. We look back to him for guidance and dynamic, but we live and work in the present, and we are amazed to find him pointing to the needs which we confront as those with which he is concerned.

He reminds us (Luke 11:29-32), as does Paul (Rom. 1:18-32), that each generation is judged in relation to the opportunities for learning and applying God's will which are peculiar to it, and he adds to this the thought that the effervescent wine of the gospel cannot be confined in old wine skins. In our circumstances this means a social interpretation and application of the gospel which translates Jesus' passion for souls into a realistic and courageous grappling with the problems inherent in the economic and political structure of our society. The full meaning of the everlasting good news is not thereby exhausted, but without it the church has no word which makes much difference to multitudes of desperate persons struggling to free themselves from a web of socially conditioned frustration and despair.

A vague hope of deliverance at some time in the indefinite future is not enough, and apocalyptic hopes of some immediate and final end to human misery apart from human agency but increase the frustration by their failure to mature. Confidence in God's ultimate victory beyond history is indispensable for morale, but this does not exhaust the Christian message either. The contemporary Christ comes *now* to seek and to save the lost. There are tasks which he has set for us to perform in *the present*. Only as his followers rise to that challenge can the modern world learn that Jesus Christ is truly the Saviour of mankind and its only Hope.

The Reunion of the Christian Church

By TAYLOR E. MILLER



The movement of the Christian Church toward unity must be an expression of reunion rather than some new project or technique, says this writer, the assistant professor of Theology, Boston University School of Theology, Boston, Mass.

ANY REPORTER of the contemporary scene seeking to recount the activities of the Christian Church could not avoid the observation that the movement toward reunion in the church is the great issue of this century. These are the facts.

There is a United Church of Canada composed of Presbyterian, Methodist, and Congregational traditions. It has been formed among the so-called older churches though in a young and vigorous country. There is a United Church of South India composed of Episcopal, Methodist, Presbyterian, and Congregational traditions. It has been formed among the so-called younger churches in the missionary field. North India is now working on the same basic procedure.

In this country the Congregational and Christian churches have united as have the Evangelical and Reformed churches. Now these four are ready to form one united church as soon as their case has finally been cleared by the courts, which to date have ruled that local property interests are not involved and thus cannot hinder union.

The Presbyterian churches have united in Scotland. In England the Methodists united in 1932 and in the United States in 1939. Several Lutheran groups in the United States have united until only eight branches are left. This number will be reduced to four or five if present plans go through. The Northern Baptists and the Disciples of Christ held their Conventions for 1952 in the same city with joint programs in part. The Northern, Southern, and United Presbyterians have set up definite proposals.

A Commission on Unity, including Methodists and Presbyterians among others, met in Greenwich, Connecticut, for their first session. Bishop Keeler of Minnesota, an Episcopal bishop, reported to the 1952 General Conference of The Methodist Church for the commission on reunion set up by those two churches. In turn, Bishop Holt reported to the Episcopal General Convention. Of course, the Presbyterian and Episcopal commissions, set up in somewhat the same manner, did receive a rather sharp setback at the hands of their conventions a few years ago, but all is not easy in this tremendously challenging task.

Surrounding all of these local movements has been the federation procedure. Beginning with the World Student Christian Federation in 1895, where John R. Mott received his training, and getting down to business with the World Missionary Council in 1910, there has been steady progress up through the formation of the World Council of Churches in 1948. Dr. Mott, a Methodist layman and honorary president of the World Council, has been a tower of strength in leadership through all these years. One of the major factors in this enterprise is the formation of the National Council of the Churches of Christ in the U. S. A.

Professor Leonard Hodgson of Oxford lists seven great families within the Christian church: Eastern Orthodox, Roman Catholic, Anglican, Lutheran, Calvinist, Independents (such as Congregationalists and Baptists), and Methodist. All of these except one are included in the movement toward unity and that one is doing its best to meet the threat by offering separate appeals and concessions.

But why has this happened? History is part of the answer. Let us go back to the first major cleavage in the Christian church. The Donatist and Catholic churches were arrayed against each other during the period from 310 to 438. They struggled for control of the Christian Church throughout the cities and villages of North Africa, even burning each other's churches in their zeal.

Though the Donatists argued for a strict rule and test for all applicants for membership in the church and before administration of the sacraments, Augustine, bishop of Hippo, maintained that the church must remain catholic, open to all who are willing to seek salvation. God in his mercy will decide on a person's worthiness, for this is an area in which man-made rules cannot apply. (It would be well for the church that has called Augustine a saint to remember his arguments as it imposes more and more restrictions on membership.)

When the next break came in the eleventh century between the East and West, the primary question was in the field of administration, the seat of authority. Nine hundred years later the patriarchs of the Eastern Orthodox communion still will not accept the authority of the bishop of Rome. Quickly following this break came the Franciscan reforms in the twelfth century. Though they did not break the external structure of the western branch of the church they caused major revisions within.

The pope listened to Francis of Assisi and avoided another major

break approaching rapidly (in the face of worldly misuse of Christ's commission to his disciples). But Francis was no longer available to counteract the indulgences of the sixteenth century. Added to these was the developing nationalism of the period, and the external structure of the western church was not adjustable enough to meet the changes of the Reformation that began from within. Luther and Calvin led the great revolt.

Out of their reforms came wide diversity to meet an awakening world of individual creativity. Divisions sprang from pride in the talents and aptitudes of a particular group. Against a background of surging and striving for political independence, Christians were not interested in the fact that a garden may be a unity composed of many different flowers, each beautiful in its own right. As the branches of the church spread out, each concerned with its own interests during a period of great stress, the missionary concern for others lay dormant through the next two centuries.

During the nineteenth century the greatest missionary force the church had ever known was released to spread into every land on the face of the earth. As the seeds of the gospel were planted in native soils they were nurtured by peoples who had no ties with the Reformation branches. Out of their concern for oneness in Christ came a re-evaluation of the differences of the sixteenth century. Thus the twentieth century brought a wave of challenge from the younger missionary churches back to the older Reformation churches and recalled them to their ancient heritage of unity. This is the unity called for by Christ and practiced by Peter and Paul when they reconciled the branches of the church that had developed with the Jews and Gentiles in opposing factions.

Awareness of unity in the Christian fellowship is not a matter of genetics based on historical descent. Rather is it a heritage of experience. Consider the case of the twenty-year-old who was adopted at the age of six months and is now reunited with his real parents. The use of the term "real" is questionable. Who are his real parents, those of genealogical lineage or those foster parents with whom he has had an experience of spiritual fellowship?

Two facts seem to stand out in this historical review. First, this expression of unity must be a reunion rather than some new project or technique. Not only will this draw on the great spiritual experiences of fellowship, but the force and power of the church is still in the ancient gospel, which has been the core of its life.

Every reaffirmation of the gospel through the centuries has meant a bursting of the *status quo* of the period with a great new spread of light and truth. Each time new understanding has come as the seed planted in the New Testament blossoms into ever more beautiful and meaningful expression. Light from science, philosophy, and art has revealed new insights into the ancient message that previous thinkers had never realized were there. But such light must be directed on the gospel; it cannot deal merely with more efficient techniques.

Secondly, this expression of unity must be the catholic church to provide for the universal character of life in the free world of God's creation. Not Roman Catholic or Greek Catholic or Anglo-Catholic, but the Holy Catholic Church. We have used the new term "ecumenical" rather than the ancient "catholic" to get a different synonym for universal. Though this may be helpful, let us not forget Augustine's battle against the Donatists to keep the meaning of "catholic" free from restrictive rules for admission into the kingdom of God.

The great issue before us then, brought out by the stress on reunion and the emphasis on the term "catholic," can be described as unity in the spiritual goal that we seek with diversity in the methods that we use to reach it—diversity to provide for individual creativity but unity in a common purpose. When our secular culture stressed diversity alone, as it has in the recent past, it fell into relativism with many people having many different goals based on different environments.

On the other hand, when unity alone is stressed the dictatorial aspect of one party fascism or one party communism or an authoritarian church results. Both unity of purpose and diversity of method must be present. Then the ideal of Christian democracy may be the unified goal of all as each seeks a creatively different way of expressing it.

The problem of ordination in the Christian Church is an appropriate illustration. In the Episcopal tradition the continuing purity of the faith is sought by having the bishops administer the rite of ordination. The Presbyterians seek this same continuity by having wider representation through a group of presbyters or priests to administer ordination. John Wesley used their argument for continuity through the priesthood as well as the bishopric to give him authority to ordain ministers for America. The Congregationalists desire even wider representation as they require a vote of the local congregation for authority to ordain.

The Methodist Church at the present time uses all three of these methods. The local church must certify a candidate before his credentials are presented to the annual conference (Congregational). Then the conference votes on his qualifications (Presbyterian), and the bishop lays his hands on the candidate's head (Episcopal). Of course, the goal is the same for all of these different methods—authority to proclaim the gospel of Christ and to administer the sacraments.

Balance is the key to the situation, and in an actively surging, seeking, expression of personality, balance is very difficult to attain. Yet the more difficult the way, the greater the challenge. More is demanded of the individual spirit. More education is needed. More responsibility rests on the individual person and personality growth is the result.

God has created a world of limitless range and possibility. He has created men in his own image to live in that world. Remember the words of Augustine again, "Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee" (*Confessions*, I, I, 1). Such rest cannot be achieved without searching out God in all of his parts with a restless, yearning spirit and then drawing all of these parts together in the unity that he has provided for us.

The American Council--Faithful to Christ and the Bible

By WILLIAM HARLLEE BORDEAUX

The title of this article is that of the writer, William Harllee Bordeaux, who is secretary of the American Council of Christian Churches (referred to as the ACCC). It was submitted as a reply to "A Ministry of Schism," by Ralph L. Roy, which appeared in* THE PASTOR *in October 1952. Some clarifications and corrections are given in editor's notes. The quoted material in* ***bold face type*** *was restored by the editor.*

IN notable volumes, it has been demonstrated again and again in the most conclusive manner that what is known as present-day "modernism" in the circles of the church is not a left wing of the Christian faith, but is actually the mortal foe of biblical evangelical Christianity. There is a sense in which it is even more dangerous than the pagan ethnic religions; for while modernism commonly employs the familiar and beloved terminology of true Christianity, it simultaneously gives the Judas kiss of betrayal.

Ralph L. Roy, in his article "A Ministry of Schism," runs true to form in his attack on the American Council of Christian Churches and the International Council of Christian Churches. Union Theological Seminary of New York City, in which Mr. Roy has been doing graduate work, has long been regarded as one of the principal citadels of modernist unbelief in the U. S. A., or indeed in the entire world. One may judge as to the faithfulness of that seminary to the Word of God when he considers this quotation by Henry Sloane Coffin, President Emeritus of Union: "Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness which is paid for is not forgiveness. The God of the prophets and psalmists, the God and Father of Jesus' own teaching, forgives graciously all who turn to Him in penitence. [**His goodness leads to repentance, and repentance is at once followed by complete restoration to fellowship. The cross is the supreme assurance of His forgiveness, the supreme constraint to repentance, the supreme disclosure of the lost to the God of our redemption . . .**]" (*The Meaning of the Cross,* p. 118. Charles Scribner's Sons, 1931, out of print).

Concerning the present president of Union Theological Seminary, Henry P. Van Dusen, is the following excerpt from an article by the late Arie Kok which appears in the booklet (literature item No. 105) released by the American Council of Christian Churches in 1948. "Dr. Van Dusen writes . . . the following regarding the Trinity: *

[" '**(The Creed of Chalcedon) mirrors with fair accuracy what the Church wanted to say, though in terms which could not successfully embody its faith.**] To the logical mind, it sounds like distilled nonsense. There the phrases stand, side by side, in all their seeming contradiction and glorious incredibility: "perfect in deity and perfect in humanity"—"God truly and man truly"—"begotten before the ages of the Father . . . in the last days born of Mary the Virgin"—and, especially, "acknowledged in two natures, without confusion, without change, without division, without separation . . . not divided or separated into two persons but one and the same Son and only begotten God Logos, Lord Jesus Christ." It is as though the Fathers were determined to affirm their certainties at whatever humiliation to reason.

[". . .'**The dominant impression from even so cursory a survey of the place of Jesus Christ in Christian faith might be summarized thus: In the Church's central conviction, the certainty from which all others flow and upon which they hang, the Church has been utterly satisfied in its soul; it has never achieved an explanation which has satisfied its own mind, let alone the more critical minds of inquirers and scoffers.**' "]

Therefore, Roy is not to be too severely scored for championing the cause of modernism and rather heavily packing his article with smear words and whatever expressions he might command which would play down the ACCC and the ICCC. In doing this he has but proved himself a very apt pupil of his modernistic mentors.

Roy refers to the late J. Gresham Machen [1881-1937] as "the ultraconservative scholar," an exaggeration which even outstanding liberals would reprimand Roy for using. It is doubtful if this country has produced a more distinguished and highly respected champion of evangelical biblical Christianity in the academic field than was Machen, whose

* Author of *Apostles of Discord* (Beacon Press, 437 pp., $3.75).—Ed.

* From his chapter on "The Significance of Jesus Christ" in *Liberal Theology, An Appraisal,* edited by David E. Roberts & Henry P. Van Dusen (Charles Scribner's Sons, 1942), pp. 208-209.

volumes continue to perform a notable ministry. According to the position taken by Machen (which we regard as the truly biblical position) in one of his earlier volumes (*Christianity and Liberalism,* Macmillan Co., 1923) the American Council of Christian Churches cannot be branded as schismatic—that is, unless Luther, Calvin, and the other great reformers of the sixteenth century be so indicted.[1]

Roy is quite correct when he indicates that the American Council of Churches brings the four following serious charges against the ecumenical movement: that it is "modernist," "pro-communist," "pacifist," and "pro-Catholic."

The evidence to sustain the tragic accuracy of these serious indictments is far greater than could be contained in a volume. Hardly, therefore, can such documentation be cited in this article. I content myself with a very few quotations under each of the four headings indicated.

(1) *The shocking unbelief such as is found in control of the majority of the largest Protestant denominations and in complete control of the National Council of Churches and the World Council of Churches.*

J. W. Nixon, professor of Christian Theology at Colgate-Rochester Divinity School and one-time chairman of the Department of Research and Education of the Federal Council of Churches (now the National Council),[2] says, "We shall not bandy words about 'the finality of Christ' [**nor attempt to prejudge the future**]. The field is open for anyone at any time to mean more to men than Jesus has meant. . . . [**As for ourselves, our choice is made. The movement inaugurated by Jesus of Nazareth does not seem to us an aberration of the human mind. His career seems rather the focus in human history of the redemptive purpose of God.**"] (*An Emerging Christian Faith,* pp. 200-201. Harper & Bros., 1930.)

Theodore Parker [1810-1860] stoops to this blasphemous language: "The Lord's Supper [**I don't like as it is now administered. It**] is a heathenish rite and means very little, [**I think**]. Cast away the elements. Let all who will come into a parlor and have a social religious meeting, eat bread and wine, if you like, or curds and cream and baked apples [**if you will;**] and have a conversation, free and cheerful, on moral questions. . ." (*Life and Correspondence of Theodore Parker,* by John Weiss, D. Appleton & Co., 1864, out of print).[3]

It is little wonder that a Chicago newspaper commented as follows, "We are struck, also, with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion, but this is not what we arraign these divinity professors for. . . .

"Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except professors of Christian Theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? . . . We are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers." (Quoted by John Horsch in *Modern Religious Liberalism,* pp. 267, 268. Bible Inst. Colportage Assn., 1920.)[4]

(2) *The aid to socialism and even to communism of many Protestant leaders, and especially of those who are members of the NCC and WCC.*

Every freedom-loving American, and especially every member of the Methodist denomination, should feel a moral obligation to read the booklet released by the Committee on Un-American Activities of the House of Representatives, entitled, "Review of the Methodist Federation for Social Action, Formerly the Methodist Federation for Social Service." In this publication, it is indicated that the MFSA in certain literature cited gives the plan of the Soviet Union of Russia warm commendation, and that on a dozen pages the pamphlets of the MFSA declare that private property will be taken from the present owners without compensation.[5]

In the Methodist Sunday school quarterly, *The Adult Student* (March 1946, p. 35) we read, "It is almost equally clear that a system in which the main motive of work is competition for selfish gain, regardless of public service rendered, is likewise less than Christian. [**This competitive individualism has already undergone drastic modification in all lands where it has existed. Indeed, an increasing number of informed observers is convinced that**] it is now impossible to return to the old ways or even to retain permanently what is left of capitalism."

On January 25, 1947, the Federal Council issued a study prepared by its Department of Research and Education entitled, "Christianity and the Economic Order, Study No. 7, The Church in Economic Life." In it we read (p. 8) "Christianity is not to be identified with any particular economic system, [**whether capitalism, the cooperative movement, socialism, communism or any other. It is profoundly dedicated to economic justice and order, but not to any one form of achieving these. Every system is to be judged by Christian standards which transcend it, and the judgment is likely to issue in commendation of some aspects of the system, condemnation of others, and indifference to others. . .**]. We can perform our Christian duty only as we encourage and guide the evolution of our own American pattern of economic relations toward a reflection of God's will."

It is perfectly clear to those who know the drive of the NCC that what they identify as God's will is what they call their new economic social order, or the Kingdom of God society, which is nothing more nor less than plain socialism, advocated by those who are not honest enough to use that term which would immediately reveal their hand.

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[1] J. Gresham Machen died about four years before the ACCC was organized by Carl McIntire in 1941. These two men split shortly after they were ousted from the Presbyterian Church in the U. S. A. in 1934.—Ed.

[2] The Federal Council of Churches was one of twelve national and international agencies that have merged since 1950 to form the National Council of Churches.—Ed.

[3] Parker died 48 years before the FCC was founded and nearly a century before the NCC was organized. He was a minister of the Unitarian Church, which has never affiliated with either council.—Ed.

[4] This statement, according to Horsch, appeared in a Chicago daily newspaper [in 1909] on the occasion of publication of the principal work (*The Function of Religion in Man's Struggle for Existence*) of George Burman Foster, a Baptist clergyman and professor who died in 1918.—Ed.

[5] The Methodist Federation is an unofficial group of Methodists and has no official connection with The Methodist Church or with the NCC or with the WCC.—Ed.

In the aforementioned document (p. 2) of the [FCC], we further read, "Economic life is social through and through." This is plainly the Marxian principle.

Part of the funds obtained by the "One Great Hour" program in 1948, it was announced, would be used to send libraries all over the world. One needs only to examine numbers of those volumes to determine whether or not they champion world-socialism. They do! [6] Yet for exposing this, Ralph Roy censures the ACCC rather than commending it.

Claude C. Williams, a minister in good standing with the Northern Presbyterian Church (Presbyterian Church in the U.S.A.) is reported as saying (in First Baptist Church of Denver, Colo., May, 1946) "Denominationally, I am a Presbyterian, religiously a Unitarian, and politically I am a Communist. I am not preaching to make people good or anything of the sort. I'm in the church because I can reach people easier that way and get them organized for Communism." *

In one publication by the American Council of Christian Laymen, entitled "How Red Is the National (Federal) Council of Churches?" forty-eight prominent members of the NCC are listed, and the association of each shown with a list of forty-six subversive organizations. The surface is hardly scratched in this publication, by contrast with the names which might have been shown of those who are members of the NCC and the WCC and who have such subversive affiliations.[7]

It is little wonder that J. Edgar Hoover, Director of the Federal Bureau of Investigation, has been quoted (*100 Things You Should Know About Communism*, p. 48. Prepared and released by the Committee on Un-American Activities, U. S. House of Representatives) as saying, "I confess to a real apprehension, so long as Communists are able to secure ministers of the gospel to promote their evil work. . . ." [8]

(3) *The pacifism of the NCC and the WCC.*

During World War II, the Federal Council bitterly repudiated saturation bombings of the U.S.A. and her allies, but there was no word of protest against the most atrocious deeds perpetrated by Germany or Japan.

In 1928 the Federal Council lobbied vigorously in Washington against the Navy's program, and boasted of its triumph in cutting the appropriation from 71 proposed new ships to only 17! Not many years later, the tragic slogan of "too little and too late" (for which the NCC must answer to the bar of history for its share of guilt) spoke tragically of the heavier loss of life among the U. S. A. troops because pacifists had been too successful.

If the utterly ridiculous and suicidal non-resistant pacifism, such as that trumpeted widely by E. Stanley Jones, should ever be embraced by this country, folded arms of complete acquiescence would be all which an invading conqueror would meet. Russia, or any other hostile power, with an unbelievably small force would be able to appropriate the treasure of our country and to enslave all its citizens. (See Jones's *Mahatma Gandhi: An Interpretation*, pp. 149, 150. Abingdon-Cokesbury Press, 1948.)

(4) *The leaders of the NCC and the WCC are treasonable to the great Protestant Reformation heritage. In courting Roman Catholicism they are paving the way for a union between Roman Catholicism and apostate Protestantism.*

Said [O.] Frederick Nolde, prominent WCC leader, "In a popular sense, this first meeting of the World Council could be spoken of as the reversal of a trend which began with the Reformation. [**Many think of it as a turning point toward closer cooperation and fellowship among non-Roman churches.**]" (*The Philadelphia Enquirer*, July 17, 1948.)

". . . the Ecumenical Church, if it is to be born, will have to embrace the Catholic tradition as well as the Protestant." So wrote C. C. Richardson ("Toward an Ecumenical Worship," in *Christendom*, Autumn 1947).

The World Council of Churches speaks the very same language, for in its report of the Assembly's Section I, on "The Universal Church and God's Design," we read, "Some are deeply convinced that Catholic and Protestant (or evangelical) can be held together within a single church" (*Man's Disorder and God's Design*, "The Amsterdam Assembly Series," pp. 204-205. Harper & Bros., 1949).

It was at the biennial meeting of the Federal Council, December 10, 1942, where the Metropolitan Antony Bashir of the Syrian Antiochian Archdiocese of New York and North America led the entire assembly in the worshipping of Mary and the saints. Prayer was offered to God through "our all-immaculate Lady Theotokos and ever Virgin Mary" and then through a host of other saints, ignoring the clear teaching of scripture that there is *only one intermediator* between God and men, the Man Christ Jesus.[9] How can Protestant ministers square this with the creeds of their churches, with their ordination vows, with their *consciences* and God? Such horrifying compromise with the heresy of Eastern orthodoxy by the NCC is but the first step toward what will be as easy a compromise with the evil doctrines of Roman Catholicism, so contradictory to the Word of God, so grossly dishonoring to our Savior, the Lord Jesus Christ. As a matter of fact, modernist infidelity is even a greater foe to the Scriptures, even more insulting to Jesus Christ (often denying the miracle of His virgin birth, making Him an illegitimate, and repudiating the vicarious and substitutionary nature

[6] The Library project has no relationship to any of the "One Great Hour" appeals, either the first one in 1949 or since. Volumes sent to replenish libraries of war-destroyed theological schools and churches were made possible by contributions of the major denominations through Church World Service. The books sent were written by such men as D. Elton Trueblood, Nels F. S. Ferré, Reinhold Niebuhr, G. Bromley Oxnam, and E. Stanley Jones.—Ed.

* I have the names of three witnesses who I believe will testify to this. Williams, however, is reported as having denied that he made the statement. In the biography of Williams, *A Faith to Free the People*, by Cedric Belfrage (Dryden Press, out of print), it is perfectly clear that he is theologically a Unitarian and that he has very strong and marked sympathy with Marxist ideology.—W.H.B.

[7] Among those listed are Harry Emerson Fosdick, George Buttrick, Ralph W. Sockman, and G. Bromley Oxnam. The list includes also some who are not now and never have been members of the NCC, such as Harry F. Ward, Willard Uphaus, and Jerome Davis.—Ed.

[8] J. Edgar Hoover himself has said regarding this statement: "The quotation which you set forth was taken out of context from remarks I made before the Committee on Un-American Activities of the U. S. House of Representatives of March 26, 1947. . . .

"I want you to know that neither on this occasion nor at any time have I ever made any statements criticizing the Federal Council of Churches or the National Council of Churches."—Ed.

[9] Bashir, asked to lead a Prayer Service for America at War, prayed according to the custom of his church, which is of the Eastern Orthodox rite, a non-Roman tradition.—Ed.

[***Continued on page 29***]

Home, Church, Vocation

By WOODROW A. GEIER

Calling upon pastors and others to rethink our philosophy and practice in Christian Education, Woodrow A. Geier draws from last month's discussion some implications for teaching. Formerly an editor of adult publications, he is now associate in public relations for the Methodist Division of Educational Institutions.

THE doctrine of the Incarnation, we have said, is the highest concept with which Christian educators have to work. This doctrine gives us our best clue for understanding what man is. It helps us to see man whole—to view him in the light of his unity of flesh and spirit and of his responsible relatedness to God and his fellows.

The purpose of the Incarnation is to redeem man's total existence; for in the doctrine of the Incarnation we have the description of how God always deals with man. God comes as Teacher. He condescends to meet human capacity for growth. He respects human freedom. He affirms man's body-soul unity. He honors our fleshly existence by inhabiting it in the person of Jesus. He comes from above, bringing the free gift of his grace to us. And yet the gift requires the highest activity of the learner.

In this paradox of the eternal Word become flesh, of the divine-human Redeemer who is the servant of all, we have implied a developmental idea of education. Coming as he does in the visible and the sensible, God shows utter respect for the nature of the learner. Is it not strange, then, that many religious educators have thought that we must turn to modern naturalism for a developmental idea of education?

The *How* of Faith

But if we take the Incarnation seriously, we shall be less likely to separate life and understanding in our educational practice. The two go together, as William James said, like the blades of scissors. Once this fact is grasped, we shall see that to ask whether Christian education shall be "creative *or* transmissive," "theologically centered *or* life centered," is to state the issue falsely.

Every curriculum committee should ask one question: "How will this session help the learner to become a Christian?" When we face the issue this way, we refuse to divide life and doctrine. We place the emphasis where the doctrine of the Incarnation implies it should be placed: upon the responsible choice of the learner. We encourage the pupil to participate in an exercise of self-examination, new insight, crisis, struggle, and growth.

Christianity, we see, confronts persons in their total existence, not just in their intellects. Life is deeper than doctrine. Truth is truth for the individual when he appropriates it, not when he spins a fine theory about it.

As there is no redemption in the abstract, there can be no education in the abstract. It is good to speculate about the meaning of the Trinity, but it is better to appropriate in one's daily life the awesome ethical meaning of the Trinity. It is good to understand that the earth is the Lord's, but this exciting dogma has not been learned if one continues to mismanage corporation funds or remains a tightwad in the face of his brother's need.

The Plague of Passivity

When we look at what goes on in many of our church schools, we must admit that the stress is not upon *how* one becomes a Christian in one's relationships. Our students meet to talk *about* Christianity, *about* the Bible, *about* morals, *about* Paul's missionary journeys, or *about* religion in general. There is too little emphasis upon responsible participation—upon involving persons in action. The ease with which adult classes can study *about* religion week after week and never stop for Christian learning is amazing. No lesson should be complete until learners have stretched their imaginations to probe into the problem at hand, have described the points for decision, and have become involved in action. Every lesson should be organized around the idea of concrete tasks for individual and group action.

The most serious charge to be made against the church's educational effort today is that it makes for passivity.

The chief danger in the use of audio-visual aids, for example, in Christian education lies at this point. In conferences of religious leaders, we often hear much about the importance of audio-visual resources (reduced in current jargon to "audio-visuals"). But we do not hear enough about the dangers of passivity that these media encourage. (A wit has commented that while one picture is worth a thousand words, a few words may be worth a thousand pictures!)

Aside from the high cost and time wasted in using mechanical gadgets, we ought to reconsider the fact that the church's specialty has always been person-to-person communication. The church should encourage direct personal interchange in a society becoming increasingly mechanized and impersonal.

If we view persons in the light of their responsible relationships, and if we organize our teaching efforts around the idea of how persons may become Christian in these relationships, then we see that for *adult education* the church must have a strategy for *the home, the church,* and *vocational life.*

The Family Comes First

The family is primary in education. Family life is built upon the reality of general revelation; for in family life we have the unchanging structure of

human existence. This intimate human grouping is divinely-ordained for education, and no education amounts to much that does not co-operate with this fact.

The major concern of Christian education should be to unite the family and to support its natural teaching position. This means that no lesson or program should be planned that does not deal with the implications for family relationships. The present church-school curricula for the Protestant communions, therefore, should be more closely oriented around family problems. Lessons for children, youth, and adults should be more closely co-ordinated—not in the sense that all pupils will study a lesson about Joseph or Jeremiah on a given Sunday, but that all members of the family will try to learn how one becomes Christian in a certain area of experience.

Obviously, a series of Bible passages picked for each age group will be inadequate. The trouble with the Uniform Lessons of the Protestant communions is that they are derived from fragments of the Bible that are tortured to yield lessons on a wide variety of preconceived notions. The neglect of biblical theology in the planning and preparation of these lessons leads to a confused and fragmentary dealing with Bible content. Pupils miss the great unifying ideas in the Bible[1] and the bearing of these ideas upon their problem: *how* to become a Christian.

Eventually the Protestant communions must decide that the Uniform Lessons must go. These outlines have been good—but not good enough. The ecumenical movement requires a new series oriented to the problem of how to become a Christian in family relationships. This new series should also contain more basic Christian theology and ethics, more church history and mission study, more help in good churchmanship and witness in society. We must take the Christian revelation seriously and build upon the fact that it is alive. The *how* of Christian faith, moreover, will mean closer attention to theology. But this theology will bear directly upon daily life.

[1] The Methodist Adult Bible Course is in my view the most comprehensive bible study published by any denomination.

Classroom and Pulpit

Some church leader suggests occasionally that the terms "church school" and "Sunday school" should be abandoned, so that the entire program would come under the heading "church." The idea has merit, since it might encourage a greater unity in the church's program. Certainly, the teaching function of the pulpit is one of the most neglected aspects of the Protestant ministry.

But I think that nothing would unify the ministry of classroom and pulpit more than for denominations belonging to the National Council of Churches to build their curricula more definitely around seasons of the Christian Year. I realize that for The Methodist Church such a program of study would involve a revolution in all connectional affairs. But we might overcome some of the disunity and distraction that now obtains if we could organize church school study around the seasons of Advent, Christmas, Epiphany, Lent, Easter, Whitsuntide, and Kingdomtide.

Now, to follow the Christian Year in building study and program in the local church would be to realize that life has its rhythms and that learning can take place faster if we work with, not against, these rhythms. Psychologists like Alfred Adler, for example, have shown that the seasons like Christmas and Easter are extremely important for counseling; for at such times individuals tend to examine their deeper relationships and to seek reconciliation.

The first purpose of the church school should be to build Christian fellowship. Since the essence of Christian education is love, it is the obligation of the church school to combat the extreme individualism and isolation that has prevailed in American life and to bring persons into a community of love and mutual helpfulness. The fellowship of sinners—not an association of the righteous—constitutes the best group for learning. Man is made for community. He cannot learn how to be a Christian unless he can be at home in a group, be accepted for what he is, and loved despite his failings. There is little excuse, therefore, for the large classes of one hundred or two hundred adults that we find in some churches. Such classes become bad substitutes for the church; they lose the intimate fellowship basic to Christian education.

In many churches the Sunday Evening Fellowship is doing much to restore the true fellowship of Christians; for here families are brought together to work, study, play, and worship. In these activities the Creator speaks to the learner and brings him into discipleship.

Vocational Life

The church's most neglected opportunity in adult education is vocational life. This is surprising when we think of the traditional Protestant emphasis upon vocation.

But it is better to get a few groups of Christians to studying how to be Christian in their work than it is to organize a thousand district rallies, though we must not discourage the rallies if there is something to rally about. In our churches we ought to have groups of farmers, laborers, businessmen, teachers, and others to meet for discussion, prayer, and mutual counsel on how the Christian ethic applies to their daily jobs. Right now we need handbooks prepared by persons who are trained in Christian theology and ethics and deeply skilled in psychological and social analysis—books that would help men and women discover how to make their daily work a Christian witness. Obligations shared between Christians in their vocations will strengthen bonds of fellowship and aid growth.

Pseudo-Christianity neglects such studies as these; for pseudo-Christianity denies the Incarnation. It wants a religion of pure spirit. It does not want to quarrel with the secular order. But how do we expect to be effective educationally speaking if the church school has no strategy for helping men and women face the concrete ethical problems of their daily work?

These are a few suggestions implicit, it seems to me, in the premises of our discussion of "Three Neglected R's" in the September issue [p. 4] of THE PASTOR. Many other proposals could be mentioned, but what we need most of all is the willingness to rethink our whole philosophy and practice in Christian education. Our troubled times call for radical new experiments.

"In Remembrance of Me"

A Meditation by HARRISON DAVIS

Every person can make his own Upper Room, but it can be duplicated only where Christ is Lord, says the pastor of First Methodist Church, New Rochelle, N. Y. In this communion meditation he tells how a new world can come from that room.

AN ADVERTISEMENT for the research laboratory of a great corporation had this heading: "Little rooms where new worlds are made."

Such a room was the Upper Room where Jesus and his disciples met for the Passover meal. Certainly it was little enough to be unknown now as to location. No one has found it in order to rivet a bronze plaque on the downstairs doorway. No historical society has installed niches in its stairway or heroic statues in or around the room itself.

It was the kind of room you expected to forget about once it was used. If you were a Jewish pilgrim wanting to visit the temple and holy places in Jerusalem, you would have to stumble on it at the end of a day's journey, as just one of hundreds of such little rooms let out to strangers from the provinces. A sign perhaps swung in the breeze: "Room Rented for the Holy Days. Kosher Food." Just that and no more. Just as drab and humdrum as a hired hall in the Bronx or Brooklyn.

But a "new world" was made there in that "little room"—a new world made by no stranger to man but by the very Man of men, a new world with an eternal gospel for transients and stumble-bums who traffic in out of the darkness of life to greet the light in the radiant face of a new Lord.

One thing I like about the Upper Room is that it can be duplicated. No blueprints are called for. Specifications are not important. Wealth does not count, and poverty does not hinder. Race and national origin have little significance, and I strongly suspect that denominational labels do not rate too highly.

I do know Jesus is complete Lord here—or else! And that his spirit is supreme here—or else! Where he is not complete Lord, or where his spirit is not supreme, it is simply impossible to duplicate the Upper Room.

I like the Upper Room in another way: its expansiveness. It begins in a Jewish ceremonial; it ends in a Christian sacrament. It begins in a grubby rented hall; it ends in a world-wide faith. It begins with a meal, it ends in a mission.

It is set up as a tiny table altar in a rooming house with Sabbath candles flickering through dirty window panes; it becomes an invisible altar that stretches from Bergen, New Jersey, to Bergen, Sweden, and from Cape Hatteras to Cape Horn. Truly it is a little room with windows open to a widening world.

There is a third thing I like about the Upper Room—its timelessness. It has a word for Peter and John. It has a word for you and me, too. Some things in life grow yellow with age; this is as fresh as a daisy. Some ideas lose their strength with age; this is as strong as an ox. Do not let these phrases offend you with their pungent up-to-dateness. That is the very thing that commends the Upper Room—its perennial up-to-dateness.

So there is the Upper Room, then and now—always duplicable, expansive, and timeless. As we sit here and await the sacrament, our prayer is that God may join our hearts together in the spirit of his Son to make an Upper Room of our worship; and not ours only but of the worship of Christians the world over.

It is when we consider Christ in the Upper Room that we begin to feel unsure of our right to be there. Jesus himself talked openly of betrayal in the Upper Room. "One of you," he said, "one of you will betray me, one who is eating with me." That is an ugly word, "betray," in these days of loyalty trials. It was no less ugly in Bible times where in the act of breaking bread with a guest you swore before God to protect his life against any who would injure him.

Ugly or not, that word "betray" rang an ominous bell for James and John as two of the Twelve in the Upper Room. Only a few hours earlier on the road to Jerusalem they had asked for high honor and special rating in the new kingdom of their Lord. He had had to squelch their selfish ambition on the spot. The painful memory of it burned again in their minds as they faced him in the Upper Room.

Christ: *"One of you will betray me."*
James and John: "Lord, is it I? Is it I?"

Ugly or not, that word "betray" rang also an ominous bell for Thomas in the Upper Room. Here is a man one part of whose nature is faith in quiet repose, but a second part of whose nature is tumultuous agitation because of doubts—faith and doubt battling for the supremacy of his soul.

He is like a man who owns a home whose roof and walls have been insulated with rock wool, but whose front door will never stay shut even in bleak midwinter, and who is in torture night and day because he does not know when cold and snow will take over his furnace and fireplace. So with Thomas. When would doubt and unbelief frost out the ardor of his faith? How far could he be trusted?

Christ: "*One of you will betray me.*" Thomas: "Lord, is it I?"

Or again, that word "betray," ugly or not, rang an ominous bell for Simon Peter. How often he had blundered in the Master's presence! Take that *faux pas* when he had contradicted him about the suffering and the death that were sure to follow Passover days in Jerusalem. Jesus had not been "gentle, meek, and mild" then! No, almost ruthless and harsh as he rebuked him: "*Get behind me, Satan!*" What right did a blunderer have in the Upper Room?

Christ: "*One of you will betray me.*" Peter: "Lord, is it I?"

And so it had been for all in the Upper Room in that hired hall that night—Nathaniel the man of no guile, John the beloved disciple, Matthew the tax collector, and all the rest—each one feeling the probing scalpel in Jesus' accusing inference. "Lord, is it I? Is it I?" Even Judas Iscariot! For one of the Gospel writers suggests that he actually slipped away in the darkness to betray his Lord only *after* the bread and wine had closed the Passover meal.

They were all alike then—all in the same boat. Or perhaps Jesus expressed it better as he looked them all in the face, one by one, as they searched their hearts and felt their guilt before the sinless one: "*One of you will betray me . . . one who is dipping bread in the same dish with me.*" Not in the same boat perhaps, but in the same dish. "Lord, is it I?"

I have watched many hands come over the communion rail to receive the bread and wine. I have seen wrinkled hands and smooth hands; jeweled hands, and plain hands; steady hands and shaking hands; hands of labor and hands of ease; brutal and gentle hands—all reaching for Holy Communion, hands "dipping in the same dish" with the Master.

I have made it a practice in my ministry to see only hands on the Lord's Table, not faces. If I looked at faces there, in a very human moment I might not be able to serve the sacrament in the same spirit to all. But for the Lord of the sacramental feast the hand is no more than an outward appearance. He looks only on the heart. A man's sincerity, his basic integrity, his idealism, his response to his fellow men, his reverence for God—the Lord looks on these.

As we begin to probe conscience, as complacency and self-satisfaction slip away—and they must if we are to enter the Upper Room—we too begin "to be sorrowful" like the disciples and to say one after another, "Lord, is it I?" Is it I who will betray Thee?"

We betray him when we try to make him fit into our ways of life and thought, instead of our changing our thoughts and ways to fit into his. Judas went the whole distance on that. We can betray him on less. James Whistler sold one of his paintings to an American collector who returned it several hours later demanding his money back because it did not fit the room he planned for it. Whistler's retort was classic: "Man," he thundered, "you can't make that picture fit your room. You must make the room fit that picture!" In the same way, we must not try to fit Jesus into our life. Our room must be arranged to fit him.

We betray him also when caution warns us that he is "going too far." Harvie Branscomb suggests that this is what happened to Judas: he "must have gone over to the Pharasaic and Sadducean attitude." You and I are constantly moving in circles where our Lord is suspect and is regarded as highly irregular. In these circles he is an extremist in matters of a personal moral code, a fanatic in peace, in race relations, in temperance. Little by little we are wooed over to their camp and the Upper Room becomes a memory that only occasionally disturbs. "Lord, is it I?"

Or again we betray the Master when we let devotion be worn away by not keeping it renewed. How faith dulls its edge when it is not constantly sharpened. A junior executive finds it absolutely necessary to be up at 7:30 in the morning, shaven at 7:40, breakfast at 7:50, on the bus at 8:00, and entrained for Grand Central Station on the 8:10—without finding it necessary to schedule even ten minutes for God. How easy it is to betray Him at this point!

Sara Teasdale, American poet, in "The Long Hill" (*Collected Poems* of Sara Teasdale, Macmillan Co., $3.75, p. 152), has a word here:

I must have passed the crest a while ago
And now I am going down—
Strange to have crossed the crest and not to know,
But the brambles were always catching the hem of my gown.

We betray him when in our petty struggles with the brambles of our daily life, we miss the crest of devotion to the Lord of Life. *Strange to have crossed the crest and not to know. . . .*

But however much a man may be bothered by his imperfections as he faces Christ in the Upper Room it still is historic fact that the Master broke bread and poured the wine. He did it for James and John, he did it for Thomas, he did it for Peter. And he does it now for us in this, his room.

Take, eat . . . in remembrance of me.
Drink, . . . in remembrance of me.

This lifts the sacrament in shining splendor before us all, for here we find forgiveness joined with love, pardon with understanding, and lasting hope to give eternal footing to our transient lives.

Let's Revise Our Pulpit Language

By JAMES R. WEBB, Jr.

Though we have the Revised Standard Version of the Bible in modern language, some ministers still use words their congregations do not understand, writes the pastor of McRae (Ga.) Methodist Church. He believes ministers must inject real content into the traditional language of the church to give it meaning today.

"WHAT in the world is the preacher talking about?" That question is silently framed during the Sunday services in more minds than we care to think about. The hungry worshiper looks up and is not fed. Too often he looks up with uncomprehending gaze and with the unspoken plea: "Please talk my language."

Many of us today are rejoicing over the publication of the Revised Standard Version of the Bible. We delight in the fact that a great authorized version is making the truths of the Bible available in the language of the people. We feel that the elimination of archaic expressions and outmoded forms of speech will help make God's Word more real and understandable.

To us, the new version carries on the tradition of the great translators down through the centuries, who have sought to make the Scriptures comprehensible to the masses. It recalls William Tyndale when he cried, "If God spare me I will one day make the boy that drives the plow in England to know more of Scripture than the Pope does!"

But pity the plowboy today in many modern churches! He may be able to follow the plow all day long without missing a furrow, but he cannot follow the preacher two minutes without missing the point. For though he may understand his own private reading of the Scriptures (thanks to the newer versions), he is plunged into despair when the preacher launches into the sermon. For many of us are clothing our messages in such ecclesiastical verbiage that our hearers are left completely at sea as to what we mean.

For example I cite an instance that is far enough removed from my own preaching to be completely unembarrassing. Not long ago I heard a sermon delivered by an outstanding professor from a theological seminary. The sermon was given in a revival in a local church—where it needed to be understood by ordinary people. But the message was crammed with one theological or philosophical word after another.

Even I, who am supposed to know better, was soon confused—mildly, of course! And when I took a glance around at the congregation to see how they were bearing up, their glazed eyes and dazed faces showed that they were completely at a loss. For such a man, brilliant and profound and consecrated, to put his message into terms which his listeners cannot grasp, is spiritual tragedy.

Do not many of us need to take a clue from the Revised Standard Version of the Bible, and revise our own ways of stating God's Word?

For one thing, we need to eliminate archaic expressions from our preaching. The speaker mentioned above did not use the word "there"; he said "thither." Instead of something simply being "born," it was "a-borning." A plain "wherever" would not do; it had to be "whithersoever."

Why should we feel called upon to employ in the pulpit language people never use anymore in daily life? And why should we use a word of six syllables when a three-syllable word will say it just as well? Big words do not necessarily indicate profundity. Sometimes they hide an intellectual vacuum.

One well-known Southern preacher, who believes in saying it so that people can get hold of it, says that he "puts his fodder down on the ground where even the billy goats can get hold of it. If there are any theological giraffes present, they can just stoop over!"

We must learn to put our words in the language of the people. One of the great aims behind the modern translations of the Scriptures has been to phrase the Word of God in the words of the people, to put the truths of a living God into the phrases of a living language. But there has been no comparable advance in pulpit language.

Too many of us are still like the preacher, of whom one of his parishioners said, "Six days of the week he is invisible, and on the seventh day, incomprehensible."

One of our greatest sins in this regard has been to use words that have a traditional ecclesiastical meaning but that have no meaning for the congregation. We preachers forget that lay people do not have the background of training and reading we have had in the field of religion and other fields.

Perhaps religion does have a right to its own jargon to some extent, even as medicine has, or law, or athletics, or any other major field of human interest. But if we do use these traditional concepts and these "professional" words of the faith, we must be careful to inject real content into them.

Many a modern person has no idea whatever as to what is meant by words like redemption, regeneration, incarnation, atonement, sanctification, or eschatology. Perhaps there are some

words that are so without meaning that they ought to be dropped from use. There are other grand old words of the faith that ought never to be abandoned, but they must be made bright and new again. For their meaning has grown rusty in people's minds, and they need to become burnished rather than tarnished. We must clarify them for the man in the pew if we are going to use them.

For one thing, we need to translate the language of the scholars into the language of the average man. This is comparable to the work of the biblical translator who translates the Hebrew and Greek manuscripts into English.

If a preacher is so rare as to have a listening audience each Sunday made up only of college professors, he may meet perfect understanding with words like parousia, paranoid, or post-millennial. But if he is like most of us, with a congregation liberally sprinkled with grocers and garage mechanics, he had better come down out of the rarefied atmosphere and tread the good earth of the vernacular. That is, if he wants to have a return engagement with his parishioners next Sunday.

This is not to say that a preacher does not need to possess in private a working understanding of the words that the scholars use. There are areas in his own professional training that demand that he acquaint himself with the accepted vocabulary of that field of study. Such words are mental tools for the preacher like the tools in the surgeon's kit are for the medical man. The surgeon finds these instruments valuable to him in his work, and he knows how to use them, but he would not think of flaunting the whole kit of them in the face of a patient during an operation!

In avoiding a too scholarly vocabulary that only the intellectuals would understand, a minister would do well to watch his personal reading. There is a tendency in some preachers, hard pressed as they are for time, to confine their reading only to those nonfiction professional books that they regard as essential for their work. Such a literary diet will probably overbalance a minister's vocabulary with words and phrases that are professional but not popular.

A more general reading fare that includes good fiction, biography, poetry, history, and other similar subjects will help to keep the preacher speaking in contemporary language. It scarcely needs to be said that the preacher must have enough sense to screen out the slang and vulgarisms that some contemporary reading will include, and not use such expressions in the pulpit (or anywhere else for that matter!).

Another work of pulpit translation we need to do is to translate abstract concepts into concrete realities. The ordinary man is capable of very little abstract thinking. Words like justice, righteousness, and honesty need to be illustrated for him in terms of actual living.

Two men were on one occasion discussing the modern translations of the Bible. One of them said, "of all the translations of the Bible, I like my mother's best."

"Oh," exclaimed the other, "I did not know that your own mother had made a translation of the Bible."

"Yes," replied the first man, "she *lived* that translation every day."

In our pulpit language, we need to illustrate abstract ideas with incidents and experiences from actual life. In addition to our use of the wealth of illustrative material available in our reading, we need to develop the art of finding homely and appealing and human illustrations in the lives of people about us. We must take the skeletons of abstract ideas, clothe them with flesh, put a hat and coat on them, and send them walking down the street before most listeners will really understand.

If we have eyes to see, and ears to hear, we can clothe our messages in the homely idiom of the market-place, the farm, the factory, in such a way that they become vivid and real to the congregation.

There was once a preacher who was the supreme example of one who knew how to phrase God's Word in parables and figures of speech drawn from ordinary life. His name was Jesus. We would do well to emulate him.

Library of Sermons

AT UNION Theological Seminary, Richmond, Virginia, the Reigner Library of Recorded Sermons and Worship Services is seeking recorded sermons. The collection shall consist of one or more recorded sermons, preferably including the entire worship service, of the more widely known ministers of the immediate past and of the present.

Sermons preached to a visible congregation are desired rather than those delivered in a radio studio, since the former will doubtless tend to be more representative of one's usual manner of preaching.

The Library of Recorded Sermons and Worship Services will be catalogued and preserved in the seminary's fireproof library building. Master copies of the records will not circulate, but copies made from them will circulate in the same way as do the books in the library.

It is not contemplated that there will be any charge for the loan of these recordings except for possible overdue fines, and in the case of borrowers by mail, the borrower will be expected to pay return postage.

In the event that a patron of the library desires to keep a copy of a sermon or worship service, a nominal sum will be charged for the labor and materials involved in the making of such an additional copy.

In the interest of high fidelity and of permanence, the library prefers recordings made on plastic-base magnetic tape at the speed of 7½ inches per second. If such a recording is not available, however, the library will welcome any recording of good fidelity whether it be on tape, wire, or discs, or at a different speed from that suggested.

The library has requested contributors to provide information as to the place and date of the sermon or service, the subject of the sermon, and the text.

Those who know of recordings of widely known ministers who are now dead are asked to give the library sufficient information to enable them to make necessary contacts looking toward securing copies of such recordings. Though the library prefers sermons or entire services, they would like to have as an alternative any sample of the public utterances of these ministers.

Write to Robert White Kirkpatrick, Union Theological Seminary, Richmond 27, Va.

ADVENT PREACHING

Advent, the Season of Expectancy, lasts from November 29 through December 20 of this year. Here are one preacher's suggestions for preaching and worship[1] during this season. "Kingdomtide Preaching-II" appeared in the September issue.

THE SEASON OF ADVENT constitutes one of the most significant sequences for preaching in the entire year. Anticipatory of Christmas, it presents the opportunity of guiding the devotional thought of the church into new concepts of God's eternal purpose.

It was by no chance occurrence that the Savior was born at Bethlehem on that particular day. His coming into the world there and then was not just fortuitous. Back of the birth of Christ—poignantly human as it is, lovely beyond words, divinely beautiful in sheer simplicity—lies *the definite plan and foreknowledge of God* (Peter's startling declaration in Acts 2:23).

This year, let us lift our Advent preaching from the level of the casual theme and the trivial circumstance. Tinsel trappings with the glitter of but a day are not adequate for the timeless beauty and the profound meaning of Bethlehem.

A dominant theme for the season may be found in Paul's word's: *When the time had fully come, God sent forth his Son* (Gal. 4:4). Clear echo is here of the Savior's own preaching: *"The time is fulfilled, and the kingdom of God is at hand"* (Mark 1:15 and numerous parallels). Charles Wesley phrased it in a hymn (No. 84) with whose cadence Advent, the Season of Expectancy, might well begin:

"Come, Thou long-expected Jesus."

The following volumes are suggested as reference material:

Story of Civilization, Volume III (*Caesar and Christ*), by Will Durant (Simon & Schuster, $7.50). Amazing quotable statements abound, as well as a wide range of unusual and vivid illustrative matter.

Harper's Bible Dictionary, compiled by J. Lane and Madeleine S. Miller (Harper & Brothers, $7.95). A new and fresh volume, quite unhackneyed. Suggestive homiletic material. Plates of original photographs are unique.

Abingdon Bible Commentary (one vol., Abingdon-Cokesbury Press, $7.50). Commentaries upon the lectionary passages are particularly valuable. Special articles present much of direct worth for illustrations.

The Road of the Kingdom

November 29, Advent Sunday. Isaiah 35; John 4:34-38.

Suggested hymns: No. 85, "Hail, to the Lord's Anointed"; No. 332, "Thou art the Way"; No. 278, "Lead on, O King Eternal."

The eternal purpose of God—the salvation of the world and the establishment of his kingdom in all the ways of men—is attested by the rapturous vision of the prophet and the devout song of the psalmist. Countless passages proclaim it in the guise of many compelling figures. None is more vividly stated than the oft reiterated Proclamation of the Road: *A highway shall be there . . . it shall be called the Holy Way* (Isaiah 35:8). And, *A voice cries: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. . . . The glory of the Lord shall be revealed, and all flesh shall see it together"* (Isaiah 40:3-5).

Roads do not just come to be. They require careful planning, skilled engineering, unremitting toil, continuing maintenance and protection. The phrase, "highway for our God," implies long and constant divine preparation and care. It was a concept of definite, practical meaning to the men of Isaiah's day, to those who heard the Savior declare: "I am the Road" (see J. B. Phillips' translation *The Gospels*, Macmillan Co., $2.75) as well as to ourselves.

The Roman was the supreme road-maker of antiquity. At a hundred places in Europe, North Africa, and the Near East, we may still walk upon the solid pavements he laid, and marvel at his aquaducts (roads for water) spanning difficult valleys. His roads, on land and sea alike, were sturdy spokes, binding fast the rim of empire, organizing its total life for work, all centering at the hub—Rome. A profound sense of world dominion grew with the roads, overriding national and racial boundaries and even continental divides.

The Greek had no interest in laying roads. Yet he eagerly traveled the far distances, found vivid new experiences at every turn, and integrated all within his own imperium—the mind. Ever asking questions, he strove to bind the answers into a comprehensive factual philosophy. He loved beauty, and sought to capture the hidden secrets of color, form, sound, and thought.

Of nimble wit and agile tongue, he framed the language of ages best equipped to express the countless details of fact, every intricacy of relationship, each nuance of meaning.

He flooded Rome's heavy empire with the verve of life and vibrant beauty. To this day, we observe his canons of art, we rear our thought-structure upon his categories, we use his classic tongue in our vernacular. With startled understanding we hear the Master—"I am the truth."

The Hebrew forged no lasting empire. One after another, the great powers ruled Palestine from afar. The Hebrew failed to fashion a language anyone else would care to speak. His realm was the dominion of moral authority, of spiritual verity. He knew the creator of the universe who called forth the stars by name, and who looked upon the proud nations as but the small dust of the balance. Ten ultimate commandments stood as the focus of morality—Moses had received them on Sinai.

In spiritual afflatus the Hebrew prophet heard God speak, and he then uttered the divine word. *"The Lord God has spoken; who can but prophesy?"* We treasure the devotion of their greatest king: *The Lord is my shepherd, I shall not want.* The imperishable hope lived in their souls—the day when the knowledge of the Lord should cover the earth *as the waters cover the sea*, and when *"all flesh shall see it together."*

Across the Roman Empire the Hebrews were dispersed. Into the farthest reaches they penetrated. Some, like Paul, enjoyed hereditary Roman citizenship. Multitudes spoke the Greek vernacular, treasuring the ancient Word of God in its

[1] The liturgical color for Advent is purple. The scripture lessons are taken from the Book of Worship, except the reading for December 13. Hymn numbers refer to *The Methodist Hymnal*. All biblical quotations are from the Revised Standard Version of the Bible.

new Greek translation, the Septuagint. Living as Hellenists, they yet held to the deathless hope of God's kingdom, maintaining the noble moralities. Such moral and spiritual life was the saving salt, the leaven of promise, in the Graeco-Roman culture complex. Forget not the Savior's word—"I am the Life."

The roads were laid making all the world accessible. The meaning of world-life grew in man's thinking. The way of Truth was charted, and its facile speech prepared, men of every race using it together. The law of God and the hope of his rule among men were lived in corporate groups everywhere. In the generation of this accomplishment, a babe was born at Bethlehem. Thirty years later the Man declared: "*The time is fulfilled, and the kingdom of God is at hand.*" "*I am the Way, and the truth, and the life.*"

Problems of the Kingdom

December 6, Second Sunday in Advent. Isaiah 40: 25-31; Luke 20:9-18.

Suggested hymns: No. 119, "Brightest and best of the sons of the morning"; No. 324, "God is my strong salvation"; No. 481, "Christ for the world we sing."

God had no easy time of it, preparing the world for the advent of his Son. The Roman ruler would have shouted aloud in ribald laughter to think his business of empire was primarily foundational to such a kingdom as Jesus was to bring. To the Greek all this was sheer "foolishness." Paul understood that thoroughly. Was he not called "this babbler" at Mars Hill at Athens? The rulers in Jerusalem felt little compunction in plotting the ignominious crucifixion of the Lord of life. And yet, God's purpose had prevailed—the fulness of the time had come—Christ was born, and he finished upon the cross the task committed to his hand.

The living church today carries forward the purpose of God. Indifference is deadly; opposition is intense; the conflict bitter, and seemingly endless. As God prepared for the Advent, does he not now still work across our human world for the kingdom's consummation? Strength we take therefore, and renewed inspiration, and heightened courage, for that "one far-off divine event, to which the whole creation moves."

Many difficulties emerge. The lectionary for this Sunday in Advent poses two of the major problems—issues that are perennial. Prophets and apostles knew these; and they are with us today. Modern though the garb may be, the sinister form, thus clothed, is the same the Savior fought.

There is idolatry. Paganism it has been called. And now we sometimes name it "secularism" in a strange new euphony that often dulls the sinister deadliness within. In our world there is still much physical idolatry, close kin to that Isaiah scorned.

Other lands build ornate temples, and simple village shrines, for the thousand carven figures they call their gods. In our western world, physical idolatry appears in a much more subtle form; but its adoration of financial, material, political, and military force, is equally stultifying. *To whom will you compare me?* is still the divine challenge.

There are *spiritual hosts of wickedness in the heavenly places.* The same devilish power that crucified the Christ is even now rampant among men. The vineyard remains in the hands of husbandmen, as in the Savior's living words. Though they may recognize the son and heir, they refuse to let him be Lord of their hearts.

The constant struggle is against idolatrous secularism without, and a selfish, godless leadership within. Yet, *they who wait for the Lord shall renew their strength* from day to day, and they shall build upon the cornerstone, even that which was rejected by the false builders.

The Four Dimensions of Love

December 13, Third Sunday in Advent. Galatians 6: 1-10; John 3:11-21.

Suggested hymns: No. 76, "There's a wideness in God's mercy"; No. 318, "O Love that wilt not let me go"; No. 372, "Love divine, all loves excelling."

The late professor James Denney, United Free Church College, Glasgow, Scotland, was an eminent New Testament scholar. He was likewise a noted preacher. His lecture course on the Fourth Gospel, open to seniors and graduate students, was eagerly followed for the unusual spiritual insights and the rich homiletical material there offered. The parallel between the major phrases of John 3:16, in their proper order, and the four dimensions of God's love, suggested by Paul in Ephesians 3:18, is typical of Denney's method.

"*Breadth,*" the first dimension of love, is measurable only in the *universality* of its sweep—*God so loved the world*—the totality of mankind, past, present, and through the incalculable future.

"*Length,*" moving irresistibly across the breadth, is the *sacrificial* element without which even God's love would have little meaning—*that he gave his only Son.* The distance is vast, from heaven's throne, through Bethlehem, along the roads of Palestine to Jerusalem and the cross, and into the tomb fast-sealed by the imprint of sinful tyranny.

"*Depth*" measures the plunge below the surface of universal love needed to bring the sacrificial length to bear upon the personal need of the individual—*that whoever believes in him should not perish.* However broad and long, love must ever be personal. No matter the depth—below the degraded levels of social order and caste, of ignorance and misfortune, of sin and crime, are the everlasting arms of divine love. Never a man so low, but that Christ, in his own person, and on a cross, has plunged beneath.

"*Height*"—*but have eternal life*—is the adequate measure of redemption. Love is not love, save as it is redemptive, envisaging and achieving fulness of life for the beloved. The vast breadth, crossed by the intense sacrifice, carried to the depths of personal meaning, is all for the redemptive purpose —"everlasting life."

This is not merely the unchecked flight of an arrow, narrowed into a tiny diameter of life, with the unguessed reaches of eternity all about but never experienced. Rather is it as an ever-expanding sphere, bringing each new day's experience of eternity within the organic living total. Or, as Paul phrased it—to be *filled with all the fullness of God.*

As Christ dwells in our hearts by faith, our loves reach out to greater breadth, lengthen in purer sacrifice, deepen in glorious personal meaning, rise to the height of redemption in others as in ourselves.

The Book of Hope

December 13, Universal Bible Sunday. Verses selected from Psalm 119.

Suggested hymns: No. 386, "O Word of God Incarnate"; No. 387, "Break Thou the bread of life"; No. 388, "A glory gilds the sacred page."

In preparation for this special service, to be held possibly on Sunday evening, the packet of material sent by the American Bible Society to all pastors will be of prime importance. Stress may well be laid upon the suggested schedule of Bible reading (see page 9 of the brochure).

Many churches have found it stimulating to arrange an exhibit of the various editions and forms of printing of the Bible that have been treasured in the homes of the parish. Where families are bilingual, the Bible in the language other

than English should be displayed. The showing of Bibles of several languages, used by people of the local congregation, will vividly demonstrate the universality of God's Word.

The theme for this year is "The Bible—the Book of Hope." Billy Graham, the noted evangelist, has prepared the address for the brochure. His concluding words: "Is it peace of soul you are seeking? Is it confident living you yearn for? Is it integration of personality you crave? Is it release from dread and fear that you wish? Is it relief from a troubled conscience you long for? Then turn to the Bible. Find there from its inspired page the living Christ. . . . This is the Savior of men and the hope of an otherwise hopeless world. You will find it there in God's great Book of Hope."

The Psalmist asked: "*And now, Lord, for what do I wait? My hope is in thee*" (Psalm 39:7).

From his approach, Paul declared: . . . *We rejoice in our hope of sharing the glory of God, . . . knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us* (Rom. 5:2 ff.).

And, *Christ in you, the hope of glory* (Col. 1:27).

Hope is like an anchor, entering within the veil, and laying unseen hold upon the very throne of God.

Washington Gladden sang of hope in the noble hymn we often use (No. 259):

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master let me live.

Jesus of Nazareth

December 20, Fourth Sunday in Advent. Isaiah 52: 7-10; Luke 4:16-22.

Suggested hymns: No. 114, "Light of the world, we hail Thee"; No. 342, "Dear Lord and Father of mankind"; No. 261, "Jesus, I my cross have taken."

Although born at Bethlehem, Jesus lived in Nazareth until he entered upon his ministry. There was a vast difference between the towns as places wherein to grow. To be a lad in Nazareth, to see each day the sites of tremendous historic events spread out in a panorama at one's feet, to know intimately the great roads that converged on the Plain of Esdraelon below his home where the commerce of the continents was tied together; to glimpse the blue of the Mediterranean beyond Carmel's thrusting cape and watch the moving ships, great grain-laden triremes from Egypt and swift cutters of Rome's navy—this was the Savior's privilege. Bethlehem, on a secondary road, distant from the coast, with few far-traveling caravans and no view of historic meaning, could have offered only a narrow provincialism as a background for life.

At Nazareth, also, there was a sense of freedom in the very air one breathed. This was Galilee of the Nations. Here men's hopes beat high. Here every revolt against oppressive tyranny was engendered and had its brave support.

Jesus was no revolutionary. He carefully kept himself from any entanglement with the political underground. That was not his method, and the torch and sword were never his weapons. Yet, when forced into argument at Jerusalem with the betrayers of freedom who boastingly said, "*We are descendants of Abraham, and have never been in bondage to anyone,*" a clarion of true liberty, as from his home in the hills of Galilee, sounded in his reply: "*So if the Son makes you free, you will be free indeed*" (John 8:33 ff.).

As in politics and government, so was it also in matters of religious faith and practice. The Temple crowned Jerusalem, and Bethlehem rested in its shadow. Truly this must be the holy place. As a lad of twelve Jesus tarried there in eager boyish search for the truth of God. But he was to find that truth in clarity not at the Temple, but on the hill-crest above Nazareth.

There was the possibility of a spiritual freedom in Nazareth not to be found in cringing Bethlehem. It was "*The prophet Jesus from Nazareth of Galilee*" (Matt. 21:11), as men called him, who said to the woman at the well near Sychar: "*Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him*" (John 4:21, 23).

These are some of the relationships whose light and color filled the soul of the boy Jesus as he grew to manhood at Nazareth. He was profoundly influenced by the active world about him. He drank deep of the well of his scriptures, as their meaning developed at the synagogue school of Nazareth.

Christmas Eve

December 24, Christmas Eve. Luke 2:1-20.

Suggested hymns: No 100, "O little town of Bethlehem"; No. 98, "There's a song in the air"; No. 106, "Silent night, holy night."

[The service of Christmas Eve should be organized in quiet beauty and simplicity. Involved ritual and ornate pageantry have little place at this hour. The organ prelude (or string quartet, if available) might be "The Pastoral Symphony" from Handel's "The Messiah." A solo, "O Holy Night" (Cantique de Noel) by Adam. An organ or orchestral interlude, "The Sleep of the Infant Jesus" by Busser. Anthem, whatever setting of Pietro Yon's "Jesu Bambino" may be best adapted to the musical unit.]

Simplicity of faith that confounds both doubt and fear is ours as we enter the stable at Bethlehem. Whatever our personalities may hold as treasure we offer in worshipful consecration. Here the mystery of the ages is revealed. The infinite love of God fills all of life about us and within.

Under the decree of Caesar Augustus that a census be made throughout the empire, the local manners and customs of the various peoples were allowed to govern procedure. Among the Hebrews the locale of a person's citizenship was the seat of his ancient tribal and family possession. Thus it behooved those "of the lineage of David" to register at Bethlehem, no matter where they might then reside.

When a small town of that day had to receive a host of travelers, its legal citizens from afar, there was inevitable crowding and hardship. Joseph and Mary faced the journey from Nazareth, nearly the north-south extent of the land. They must also swing east of Jordan and back again at Jericho so as to avoid Samaria. With travel slowed for Mary's physical necessity, there was no room on their arrival, not even in the caravansary.

The last forty miles were cruel.

Brigand-infested, steep, stony, tortuous, without water from Jericho to the inn later to be made famous by the Savior's immortal parable, it was difficult enough for hardy men. What must it have been to Mary, scarce three days before her hour of sacrament in the stable! But she held God's promise close to her heart, and there was Bethlehem ahead. She was to know the hushed quiet of animals in their stalls, a faithful man's strong arms, and the cooling water from David's own well so close at hand. A manger of stone was there for the baby's bed. And the Son of God was brought to birth.

Father in Delivery Room

By JOHN DIXON COPP

This minister, whom we asked to comment on the article, "The Question of Father in the Delivery Room" (*The Pastor*, Apr., pp. 14-15), says that an unprepared or unwilling father may be done permanent injury if he goes to the delivery room with his wife. John Dixon Copp is a pastor and a staff member of the Pastoral Counseling Service of Boston University School of Theology.

I HAVE REREAD the article on fathers in the delivery room [Apr., pp. 14-15], and for the most part my head and my heart were with the author. His purpose was twofold: to open up the matter for discussion and to give his own point of view—that of encouraging more of this kind of participation on the part of the husband.

The article is, I believe, just a little too persuasive. We must give the question careful thought, for it is a very serious one. To anticipate my conclusion, the final answer must be given in each individual case by the father himself. The article neither indicated nor sufficiently stressed this.

The question is serious, not merely because the time of delivery is for the mother a time of physiological crisis, but because, as Simone de Beauvoir tells us in her impressive book, *The Second Sex* (Alfred A. Knopf Co., $10.00, p. 505), it is a time when a woman's fundamental attitude to maternity and to the world in general will be starkly shown.

Her husband will see her in that convincing moment as she deeply is. It may be for him an overwhelming confirmation, or an amazing or bewildering revelation. He may discover her to be still the woman he has come to respect in marriage; he may find her more splendid than he ever dared to dream; or, at the other extreme, he may discover that in an emergency she is a creature of whimpering weakness. For different reasons, neither of the last two discoveries would be fair to the woman.

Both father and mother are plunged by this delivery room experience into a state of psychological supersensitiveness; their inner lives are at a point where deep and lasting impressions are likely to be made. In the interchanges of relationship at such a time, unless maturity be present in the two, immaturity will leave its scar.

This is not to block the door if the father be invited, and if he wishes to respond, but to warn him that he will be entering a place where the possibilities of creation and of destruction are *both* strongly present.

Some women would prefer not to have their husband present. Thinking of those whom I know, it might be because of accumulated dislike for the husband, or because they feel that he would be "worse than useless." Again there may be a wish to "spare" him. A woman who prides herself on efficiency may prefer to keep the lines of specialization sharply drawn.

She may be one who seems to need, for the sake of strength, to be as independent as possible at a time of crisis. Or she may not be too sure of her relationship, and may be afraid that she will do or say something that will make her less acceptable to her husband. And we could go on.

The reasons found in the group who prefer to have the husband present would range from an overdependence upon the husband, or a wish to dominate, to an increasing expression of tender oneness with him. If the mother wishes it, both she and the father should know why. And if it be the way each wishes it, and if it be the first such occasion, there should be preparation for it, both at the level of facts of life and at the level of spirit.

Courtesy, as well as administrative necessity, would require one to talk with the doctor about such an arrangement. As he gives his opinion he has to think first of all neither of the mother nor of the father, but of his allegiance to "life." If, then, the request be met by a brusque or a friendly "No!" the father does not go into the delivery room. But he may agree. Especially if the whole thing has been talked over with him well ahead of time.

The child, too, must be thought of. It may make little difference to him, in our culture, to know that father brought mother through the night to the hospital and waited in another room. But it may make an important difference to the child to be told later that when he was born both his father and mother were there to welcome him.

This thought, however, tinged with sentiment, should never be the cause of the final decision. Nor should the doctor be allowed to decide in the affirmative by the permission that he gives or the request that he may make. While it is the mother's hour, and everything possible should be done to bring the powers of creation to her most individual need, even she should not decide for the father.

The institutions may be willing. The mother may wish and even long to have the father there; but the father, as a person, has the right to decide for himself, even though his decision may seem to be, or may be, utterly selfish.

If all goes well, and if the father decides to be there, what is his role?

To pitch it very high, he is there first of all as a priest. He is there to give psychological and spiritual help—to stand in linking fashion between available help and the need for that help, and to give his very being for the channeling of that creative energy that we sometimes call the grace of God.

At such a time he is the father of this woman as well as of this child. She is doing flesh and blood work for God. The doctor and his helpers are instruments of God. The father, consecrating his mind and spirit to his task, brings with an increase of consciousness this human scene before the presence of God. He brings this God in ever fresh ways to this representative hour.

This does not mean that the father should act in the delivery room as one set apart, aloof in the name of holy specialization. As he can be inwardly nearer and nearer to God, so is he at one and the same time nearer and nearer to man. He is near to the persons in the room in proportion to their need. His own feelings about himself in this situation must with quiet, trusting discipline be kept secondary. He is not himself. And yet he is perhaps more truly himself than he has ever been before.

We need to have not only more speculation in these matters, but also more reporting from mothers and, in particular, from fathers who have seen it through. The author of the article that has called forth this comment has reported his experience in the delivery room during the birth of his child. On a high level it was most successful.

I have talked recently with a man who has been present at the birth of each of his three children, and he too remembers the inspiration in the moment and his wife's deep appreciation. But I can think of others—and think of them with that knowledge that comes from continued counseling—for whom the event would be traumatic, and where relationships, already strained, would break.

And so, I repeat, let us beware of hearty or misty-eyed generalization. To ask the father to go into the delivery room, or to put it upon his conscience by means more subtle than a request or even a suggestion, may be to wrong him, and through him a whole family.

There is always in our dealing with people, including ourselves, what Kunkel calls the principle of "little steps." All athletes know it, and no coach would think of forgetting it. All spiritual advisers who are wise enough to be considered such warn against the dangers of hurrying the growth of the soul.

To bring by any means an unprepared and unwilling father into the delivery room may do him a permanent injury. The idea may be very fine, and personal testimony may seem to support it, but in our culture at the present time, because we are so anxious and so immature, we should in this matter of fathers in the delivery room make haste very slowly.

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) dealing with some religious problem. This month's report grew out of a minister's visit to a college dormitory to invite two students to attend his church. Evaluations by our consultants follow the report.

Skepticism

Introductory remarks: Two Methodist fellows, Lyle and Don, room together. I called on them and found a third fellow, Burt, there when I entered. After introductions and a bit of chit-chat, they started joking about their religions.

The Call

Lyle. He's a Lutheran.

Don. No. I'm a Methodist. (*Snickers.*)

Burt. I'm a Catholic. (*More snickers.*)

Lyle. Well, what's on your mind?

Minister. (*I explained that I was there to invite them to church.*)

Lyle. Well, if you can prove to me that religion has anything, I might be interested, but that's a hard job.

Minister. You're skeptical about religion.

Lyle. Yes, I think that's a fair statement. I'll accept that. I just don't think you can prove some of the things a person's supposed to believe.

Minister. There are some things that bother you.

Lyle. Oh, they don't bother me. I just don't believe them. For example: You can't prove to me that there's any life after this one when you die. When you die they just put you in the cold, cold ground and that's all. I had a friend who died a couple of months back. I didn't come home and cry about it. He wasn't that close a friend, but he was close enough to make me think. And I don't think he's anywhere right now, but out there in the cold, cold ground.

Minister. It doesn't have any significance to you.

Lyle. No, it doesn't. I think that's a fair statement of my feelings on the matter. But now, I suppose you believe it. You're a minister and no doubt you have very good reasons for believing as you do. I'd be very glad to hear *your* side of the story.

Don. Yeah, I'd like to hear what arguments you have.

Burt. Sure.

Minister. You think that what I could say about it would be of value to you.

Lyle. Oh, I don't say you could convince me, but I like to hear both sides.

Minister. You like to be open-minded about it.

Lyle. Sure. If you could convince me about some of these things that the Bible teaches, I might come over to your side.

Minister. Some of the stories in the Bible are not acceptable to you. You don't think they stand to reason.

Lyle. That's right. What do you think about that story of God creating the world in seven days?

Minister. You can't accept that.

Lyle. Well, if God could do such wonderful things then, why can't he now? Why doesn't he stop the war over in Korea, for example?

Minister. Such stories seem incredible to you.

Lyle. Well, look! When I was little and went to Sunday school and I used to go all the time—I have a long string of bars for perfect attendance—and not just because I had to, though sometimes that was the case. Well, in Sunday school they taught us that the world was made in seven days and I know it couldn't have been. Now look. I'm not the only one who feels this way. You'd be surprised how many of them do. Oh, they wouldn't tell you—you're a minister, but the majority of them feel the same as I do. Oh, I won't say the majority—but most of those that I feel close enough to talk this way to and not be afraid of what they'd think of me for saying it—most of them feel this way too, and some of them go to church every Sunday, too.

Minister. You feel that these miraculous stories are an insult to your intelligence and that most of the fellows feel the way you do about it.

Lyle. Not *most* of them. I said most to those that I know *intimately.*

Minister. That's right. Most of your intimate acquaintances feel that there is no significance to these stories.

Burt. How do these feelings expressed here stack up with those of the other fellows?

Minister. You wonder if these feelings are typical.

Lyle. Well, I think they are—but they'd never tell *you.* I'm just honest about it. Say, this isn't to change the subject, but did you hear that Simpson guy?

Minister. No, I didn't.

Don. He held a skeptics corner or something. We meant to go, but didn't get around to it.

Lyle. Well, he claimed he had the answers to some of these questions. It's a good thing we didn't go. We'd have really given him a hard time.

Minister. You think you'd have stumped him.

Lyle. Oh, I imagine he had it pretty well thought out. I bet he was up on the questions or he wouldn't have asked for them. But it would have been interesting to hear what he had to say. (*Jumping up.*) Say! Look here at the questions. There's a set of questions for you (*pointing to the poster on the wall announcing Simpson's coming*). What do you young ministers have to say to that?

Minister. You think my answer would help you with your questions.

Lyle. Well, I don't mean to put you on the spot, but it would be interesting to hear what you have to say about it. And then there's that virgin birth stuff. Do you believe that Jesus was born of a virgin? I don't! I know damn good and well she was no virgin and he had a father just like you and I.

Minister. You find the story impossible to believe, knowing what you do about the facts of birth.

Lyle. Sure. I've had biology and I know it's not possible. Science says it

isn't. Of course, you probably believe it. But I'm the radical type—I don't believe it—and you, you're the conservative side, and you probably believe it. Science refutes a lot of these "facts" the Bible teaches. Or she would, if science and religion would get together—if science would let religion get close. Science could tell religion a lot about a way of life if she turned her mind to it. It's a good thing science doesn't deal with religion.

Minister. You feel that science could answer more satisfactorily some of our questions about life.

Lyle. Sure. What about the story of Adam and Eve? With all that science has found out about the history of man, we know that the beginnings of man date back long before the Bible story of Adam and Eve. Besides you know what would happen if people intermarried—we'd have a bunch of morons running around. Ha! Maybe we do!

Don. You don't believe all those magical stories, do you, Lyle? It seems to me there are two ways of looking at it. Either the Bible was supernaturally written, in which case we have to believe it all. Or it was written by men who made mistakes and we can believe only that part that seems to be true.

Lyle. That's another thing. In Sunday school they teach you to believe in the supernatural and yet in school they teach you not to believe in it—things like black cats and stuff.

Minister. When you were little they taught you conflicting things and now you don't know what to believe.

Burt. Sure, you don't believe in fairy tales, do you, Lyle?

Don. You reject fairy tales because they don't stand to reason and you also reject the supernatural stories in the Bible for the same reason.

Lyle. Well, that's right. (*Turning to me he said:*) What do you believe? Do you believe all these stories?

Don. Yes, what do the younger ministers believe about this?

Burt. Yes, we've been telling you what we believe; now you tell us.

Minister. Well, whatever I would say would not answer your questions. The only answers that are helpful to you are those that you yourself believe. If I said, "Yes, I do" or if I said, "No, I don't," you'd still believe what you knew to be true regardless.

Don. I realize that. I don't expect it to answer my questions. But I would like to know what you believe.

Burt. Yes, I think it would be interesting.

Minister. Well, of course, it would be impossible to roll all that into one statement. . . . (Roughly, I said that I believed religion to be a quest for the truth about life—ultimate truth that had significance in the life of the seeker. And that whether the search was in sermons or in the scriptures or wherever, it could only be meaningful when tested against the background of one's own experience. Whatever insight was gained in one's own experience could be incorporated into a person's philosophy of life and into his personality structure and nothing else. Thus, in building a religion, only that which has significance to the person himself really becomes his religion despite whatever he may say he believes in creeds or other statements. They nodded agreement throughout. They acted eager to hear it and perhaps a bit relieved as well.)

Don. That's good. I'm glad to hear that.

Lyle. Yes. That's very interesting and worthy of thought. I'll have to think about that. But if what you say is true, should I go and hear a minister preach a lot of these rules and dogmas that we're supposed to live by? Which do you think I'd get the most out of, sleeping an extra hour or even washing the car, or going to hear something like that which I can't accept?

Minister. Evidently you feel it'd be more worth while to sleep.

Lyle. Sure, I can't make myself go there and waste my time listening to that stuff, when I don't believe it.

Minister. You can't go there and remain true to yourself. You'd feel hypocritical.

Don. And besides, even when you do have a liberal minister, it's no go. We had one once who told the bartender whenever a bum who really needed food came in, to feed him and he'd pay for it. I know lots of people who don't go to his church anymore. They say he's not religious.

Minister. Well, that's what the Jewish religious leaders said about Jesus when he mingled with the prostitutes and outcasts.

Don. That's right! (*With some degree of surprise.*)

Lyle. Well, gee, I hope all this hasn't discouraged you. I wouldn't want you to quit the ministry or anything because of it. (*Chuckle.*)

Minister. You're afraid I might not be a minister after all this. (*Laughter by all.*)

Minister. Well, I guess I'd better let you get back to studying. I know you have a lot to do.

Lyle. Well, say, thanks for coming by.

Church Words: How They Grew

Parson

Roman Catholics of the early Middle Ages took most of their titles from Latin. One such term, *persona,* was applied to the rector of a parish.

It was not unusual for the persona to live outside the parish. He received the income from it, but often paid a vicar to substitute for him in the duties. Though the persona was a "personage," or official of no little distinction, his title was quickly modified in popular speech. By 1250 A.D., it had taken form as *parson.* Long reserved for Roman dignitaries, the term eventually came to be applied to any evangelical clergyman or preacher.

—Webb B. Garrison

Pastors may use the above material in sermons and church bulletins. Please credit author.—Ed.

Don. Yes, we've enjoyed it.

Burt. We really appreciate it and come back some time.

Don. Sure, we'd like to have you anytime you're around.

Lyle. And if there's anything we can do for you just let us know. We'd be glad to.

Minister. Well, thanks. I'll probably be seeing you again one of these days. It's been interesting talking with you fellows. Goodnight.

Chorus. Goodnight.

Pastor's Questions

1. Should I have been more aggressive rather than accepting their comments?
2. Should I have tried to show the fallacies in their arguments?
3. Should I have made an effort to tell them more of what I believe?
4. Should I have tried to convince them of the correctness of my own views?
5. Is this the best way of dealing with students' problems of religion?

Consultants' Evaluations

IT WOULD be helpful if we knew more of the background of this call. Is the minister responsible for Methodist Students? Does he know the boys personally? What basis for rapport has there been? From what is recorded, it seems as though the minister brings up the subject of religion too quickly. The approach with a group of college students is vitally important and the discussion described here seems forced.

We could well ask whether the minister was wise in using the counseling technique in giving back words and feelings. For instance, when Lyle stated his doubts about immortality—"You can't prove that there is any life after this one when you die" —the minister let it go by saying, "It doesn't have any significance to you."

Why shouldn't the minister have followed up the question of immortality? Why couldn't he have presented his own faith and some of the evidences of that faith? Might such sharing have led to a more vital experience? He could have borne witness without trying to think for the boy. He could have entered into the thought process with the boys and not tried to be a counselor. When four people talk it is group thinking rather than counseling. And I would add a word of caution about the minister's tendency to force the boys to pass judgment on his statements. This puts the issue on a personal basis and should be avoided.

On the whole I believe the session had little meaning. I believe the minister would have to return, not to apply the counseling technique but to share his views, and listen more to theirs. By pooling their resources, the boys could grow into a more creative faith.

To answer the pastor's questions: (1) I don't believe that he should have been more aggressive. He should have taken more time to establish a relationship.

(2) Really, they gave few arguments. He should have led them on to express their views more fully.

(3) He had a wonderful opportunity to share his own Christian experience—not to try to convince them but give witness to the truth as he saw it, believing that the truth itself is convincing.—***Roy A. Burkhart,* pastor of First Community Church, Columbus, Ohio.**

THIS pastor was using what we understand as a client-centered or person-centered approach to his pastoral relationships. Though it is at times a little bit "wooden" or stiff in the reflections, it is on the whole a good job. Learning to differentiate between the reflection of content and the reflection of feeling comes slowly. In this young pastor, that learning is progressing well.

It is commendable to see the freedom from a "rulebook" approach which the pastor displays in his ability to enter into the situation with his own statement of personal conviction at the point where it was clearly requested. Lest it be thought that this means we are free to interject our own position at any time, it is well to note the manner in which the pastor here qualified what he had to say with a "you'd still believe what you knew to be true regardless" before beginning. And he let the students ask a second time before venturing the statement of his own religious orientation.

The measure of the success of this call is the noticeable reduction of the inital skepticism in the students. It is not gone completely by the end, but this pastor by avoiding a direct argument achieved something he would never have gotten otherwise: the honest inquiry regarding his own personal faith and a renewed awareness in the students that not all religion is blind and dogmatic.

The pastor's questions indicate some uneasiness he feels in not taking a more aggressive role. It also suggests that he is accustomed to think of changing people in terms of preaching, teaching, or intellectually gaining the upper hand. Like many students of pastoral counseling, he is not yet sensitized to the very real accomplishments in terms of personality growth which inevitably flow from the accepting and understanding approach he has taken. By not challenging the errors and inadequacies he senses in these students, and by providing a context of acceptance, he permits them to move beyond the narrow confines of their thinking about religion.

Intellectually superior arguments might have left the pastor feeling he "accomplished" something, but they would have served only to rigidify the students in the position they initially occupied. The role he took permitted them some room to explore and look beyond their criticisms to what was in fact their own genuine concern for a more relevant religious faith than they ordinarily see.

The pastor who can both perform as this one did *and* understand the subtle but real accomplishments that are occurring will have little occasion to wonder whether an "intellectual" approach is better than the emotional approach to personal growth.—***Russell Becker,* Assistant Professor of Psychology, The College of Wooster**

One Hundred Years at Wheaton

By EDWIN H. MAYNARD

Renewed good will was one of the results achieved by Gary Memorial Methodist Church, Wheaton, Ill., when the entire community was invited to join their centennial celebration. A member, who is news editor of* The Christian Advocate, *tells how the church prepared for the anniversary and how others may profit by their experience.

YOUR CHURCH has an anniversary coming up. Take the whole community in on the birthday party and you will receive a big birthday present in good will.

A centennial is a good round number, but other anniversaries not quite so round are worth celebrating—one hundred twenty-fifth, ninetieth, seventy-fifth, or even the fifth or first. No church is ever very far away from a date that can be made an occasion for celebration.

Too often we let anniversaries appeal mainly to the old-timers, the village poet, and a few former members lured back from the city. Thus the anniversary becomes a closed shop. But, handled with imagination, it is an ideal instrument for public relations.

Many churches, of course, have dramatized themselves to the community at large through an anniversary. The story of one such church may be helpful to others looking ahead to celebrations.

It was in the spring of 1853 that a circuit rider led pioneer families of Wheaton, Illinois, in organizing a Methodist church. Like most Midwesterners, the rank and file Methodist members in twentieth-century Wheaton were not especially concerned about local history. The date and circumstances were known to only a few in the community.

From some of the few, Warren N. Clark, pastor, learned the story and sensed the possible wide interest in it. References to the centennial year began to be slipped into board meetings as early as 1950 and 1951. Gradually the church organization began to orient itself toward 1953: that would be a good year to celebrate.

The thinking that began months ahead culminated in a week-long observance in March that made people aware of Gary Memorial Methodist Church throughout Wheaton, Du Page County, and much of greater Chicago. The story first known to just a handful of history-minded folk became known to thousands—and an interesting story it was.

The Wheaton church was established by the town's founders and name-givers. Later it was associated closely with the fabulous Judge Elbert H. Gary of the U. S. Steel Company empire. Judge Gary gave a church building and a trust for its maintenance. The story included a tragic but exciting fire in which the Gary gift church was lost. It included pathetic depression days when the new church was nearly foreclosed.

The Wheaton story is no more dramatic than most. The story of any church's life is bound to be interesting to people who live in that community—provided somebody takes the trouble to make the story come alive.

The story of the Wheaton Methodists was publicized through:

(1) *Newspaper feature stories and pictures.* These were in the Wheaton daily and in Chicago metropolitan dailies (Chicago is thirty miles from Wheaton).

(2) *Radio and television.* There were interviews and announcements in advance and follow-up movies on TV.

(3) *The centennial pageant.* This was the biggest project. It was presented to capacity houses on Monday, Wednesday, and Friday of the centennial week and was seen by 2,000 persons. It was the basis for a large part of the newspaper and radio publicity.

(4) *Invitations to other churches.* Emissaries from Gary Memorial visited the service of every Methodist

Pageant scene. Choir practice in 1880. (Photo by the author.)

church in the county and every Protestant church in Wheaton on a Sunday two weeks before the centennial. They told of the plans, invited visitors to all activities, and offered free pageant tickets.

(5) *A parade of old-fashioned churchgoers.* Perhaps a third of the worshipers on March 1 wore old-fashioned costumes to lend atmosphere. Some arrived at the church by horseback, buggies, carriages and a surrey with a fringe on top.

(6) *The anniversary services.* On the first Sunday Bishop Charles W. Brashares preached the anniversary sermon for two capacity congregations. A vesper service, also well attended, featured John W. Holland, WLS radio preacher, and the local high school chorus. On the second Sunday the church was well filled for James K. Mathews of the Board of Missions.

(7) *The centennial brochure.* A thirty-two page brochure was published, giving a history of the church, with historical photographs, plus pictures and facts on activities of the church today. A copy was given to each family represented at the centennial services, and copies left over continue to be useful in introducing the church to new families coming into town.

Public relations values like these do not just happen. They were achieved by planning and work through seven committees making up a general committee of about thirty-five persons. Small committees worked on speakers, budget, pageant, brochure, publicity, invitations, and arrangements. Each committee drafted other members into service as needed.

In contacting the newspapers, as at every other point possible, the committee enlisted a professional. A public relations specialist sold three out of the four Chicago papers on historical stories centering on the pageant. There was no paid advertising. It is significant that the papers thought enough of the story to work it up and send photographers out to Wheaton, even though each editor knew his story would not be exclusive.

The work here involved not only contacting the papers, but arranging for a group of church members (including descendants of the founders) to come to the church on a Friday afternoon to be photographed in antique costumes. Two members with photographic skill and equipment copied priceless original pictures for the papers to use as historical illustrations.

Wheaton Methodists of 1953 (including descendants of the founding families) portray 1853 meeting at the home of Jesse Wheaton, when the church was organized. (Photo by the author.)

The radio and television time was arranged by members of the church at work in those fields, one of them a station program director. A radio interview featured the co-authors of the pageant script. The TV interview represented the oblique approach to publicity that is easiest to get on the air and often the most effective. A churchwoman appeared, not on the basis of the Gary Memorial centennial, but as a collector of pitchers. She exhibited some pitchers and in answering questions talked about local history and the upcoming centennial.

In addition, there were spot announcements on radio, centering on the pageant. The day after the parade to church, movies of the procession and its arrival at church were on a television news program. An advertising man in the congregation took the movies, had them processed "rush," and offered them to the newscaster.

The pageant was a monumental job involving two hundred persons. It was directed by a Boy Scout executive with experience in presenting pageants for the scouts. Around the nucleus committee he built a general pageant committee of fifty, with a dozen subcommittees, large and small. These committees ranged from research to audience control. Church members were found who could contribute talents for acting, rigging up an intercom system, or getting red and yellow lamps to simulate a fire when shone through a sanctuary window.

Many who attended the pageant were not related to the church. Some were prospective members. Whoever they were that saw it, the pageant made friends for the church. Beyond that, it sold the idea that Methodists have a mission to the world and that they are dedicated to the cause of Christ in Wheaton and around the globe.

The parade to church, especially with its TV follow-up, attracted more attention from the accidental observer than anything else. It did this partly by creating a traffic jam that forced

Boys stop by to inspect the horses tied at a hitching rail set up in the Gary Memorial church yard. (Photo by the author.)

a number of cars to stop within sight of the church! A horse fancier had assembled the horses, vehicles, and riders. He even drove four hundred miles to a farm in Iowa to bring back one of the buggies. All of the persons taking part wore costumes and the man on horseback was dressed as a circuit rider.

The horse-drawn vehicles arrived at the church within a ten-minute period. Silk hats were doffed as gentlemen assisted hoop-skirted ladies in alighting. Then each driver took his rig around to the north side of the church where a hitching rail had been erected.

At the hitching rail the horses continued to do a public relations job. It was necessary for the project's director to stay with the teams during the service in order to explain the event to nonchurchgoing townspeople who stopped by—and to heft little tots on and off the ponies.

The brochure called for a large staff with specific talents: writing, photography, editing, and lay-out. Plans were begun in November and the major part of it, the history, progressed parallel with the pageant script. Writers for both shared sources of information and research. Meanwhile organizations of the church were being photographed in typical activities and group shots were being taken of all children's Sunday school classes. Each organization of the church submitted a statement of its current activities. All of these were brought together in the finished book.

These studied efforts brought public relations dividends. Foremost was the way in which the whole community began talking about this Methodist church and its history. The centennial became *the* thing going on in town. The public library, without solicitation, got up an exhibit of old books and maps pertaining to the history of the church and town.

Perhaps best of all was the lift given to our "internal public relations." The church made a direct claim on a number of persons whose interest had been nominal. They had jobs to do; they were important. They will not forget. Valuable too was the spirit that developed among persons working on the pageant and other projects. Church members were teamed with others whom they scarcely knew but came to respect. The common project gave the church a strong sense of unity.

The good feeling did not die. Three weeks afterward about two hundred folks trooped back to relive the centennial week in a Sunday evening of pictures. All persons who had taken photos of the two Sundays and the pageant were invited to bring them. There was a wall exhibit of the best 8x10 enlargements. Then there was a showing of colored slides and of black-and-white pictures, the latter projected by reflectoscope. Orders were taken at cost for reprints of photos and slides.

The next meeting of the official board rode the wave of centennial enthusiasm. Looking toward the church's second century, the board set up a long-range planning committee to chart goals.

Some of the pitfalls are worth noting, along with the successes.

Allow plenty of time. Although the idea of the centennial in Wheaton was growing for several years, we did not start soon enough on down-to-earth preparations. This was particularly true of the pageant. Rehearsal time was too short and the first episode was in rehearsal before the script for the last episode was done. Research takes time, especially if it is to dig out the warm touches of life that are left out of most church histories. Research for a pageant or a new history ought to start a full year ahead.

Finance your observance adequately. It is a worthy venture in public relations and deserves a reasonable investment. At least a dollar per member should be earmarked as an anniversay fund, and you probably will need more. We budgeted $2,000 in a church of eighteen hundred members and ran considerably short. (Our finances, incidentally, were raised by the centennial finance committee entirely outside the regular church budget.)

Don't overload a few people. We were pretty successful at distributing the load, but our good luck with large committees made us realize how things might have bogged down if some individuals had been loaded more heavily.

Do well what you choose to do. Here again we were fortunate, except for the puzzling case of the lost page of copy that failed to get into the brochure. The pitfall of not doing things well is directly related to the one of overloading.

A successful anniversary need not have as many things going on as we had in Wheaton. But do the best possible job with what you attempt.

When the Minister Broadcasts

By WILLIAM G. LAW

In the second and concluding article of a series, the pastor of Edgewater Methodist Church, Minneapolis, Minn., proposes some suggestions for the minister who has opportunities for local broadcasting or televising. His first article appeared in the September issue.

WHEN A MINISTER goes on the air he is at his best when he thinks of himself as making a pastoral call. He is a different person when he calls than he is when he preaches.

This is a hard fact to accept; yet it is generally true. He is a more attractive person. He is generally very good at such calling. A minister knows how to move into someone's living room so as to gain quick acceptance. He knows how to approach a discussion of human problems, and the art of bringing the insights of religion to bear on such problems has been developed in him to an almost instinctive degree by years of practice.

To use the language of the radio world, a minister is "terrific" in such a role. And it is something no one else can do. If a minister thinks of himself as going into somebody's home and sitting down beside him, he already has the format of a good broadcast or telecast. He can work out from there to whatever fashion he chooses, but his game plan is ready at hand.

Broadcasting a morning service, on the other hand, can be both an asset and a liability to a church. It is a way of proclaiming the gospel, and it carries knowledge of a particular church into countless homes.

It is also, occasionally, compromising for the church itself. We of the church should be slow to suggest that any other means of worship is valid else we jeopardize losing the homes of stated services at the church.

A half-hour broadcast of a morning service is preferable to a full hour. Most of a morning service is not good broadcasting and the minister should have time to speak very personally to his own congregation without the whole world listening in.

Timing can be arranged so that the broadcast begins during the singing of a choral number. (Congregational singing is not, usually, good listening over the air.) The choral background can be used behind the voice of the announcer at the station as he gives the opening announcement. The time of arrival at that point in the service can be made to coincide with the arrival of the broadcast time by various little devices, such as varying the length of the announcements or the singing of a hymn.

It is wise to ask the choir director to keep the pace of his numbers moving briskly along. Music on the air is a bit faster than music in the church. In some places an opening or a closing number will be transcribed by the choir, because the proper pace for the church will sound too slow over the air.

The broadcast of a church service will establish a larger audience if the minister makes his opening sentences expressive of a wide human appeal, rather than seeking to try to "sell" his church. People are allergic to commercials. The second quickest way to get a radio turned off is to announce, "Now I'm going to preach a sermon."

Religious programs have had a low listening rating for years. Their quality has been bad; they have been offensively sectarian, often bitterly attacking other groups, and they have constantly begged for money.

They have tended to appeal to a "floating audience" of tramps and near-lunatics who will send in offerings. The great Protestant churches should, and do, shun such tactics as a plague.

The minister who is broadcasting his morning service should not, on the other hand, fall into the trap of preaching only to those persons in the listening audience. He should take the attitude that he is preaching to his own people. The listeners over the air are spectators in the same sense in which all America attends the inauguration of a president. A minister's prime purpose must be to feed the flock before him.

The personal counseling type of broadcast or telecast is an extension of the pastoral call. In the hands of a skilled man, it is immensely effective, and where contact is established with the audience by some means—studio audience or phone calls on a direct wire—it reaches in a vital way thousands of people.

Before a man undertakes such a thing, however, he should give long and sober thought to the effect mistaken advice can have upon a suggestible person. Such broadcasts are not true counseling situations. People can be helped and people can be hurt by them. Rather better from this point of view is the round-table or panel discussion type of program, in which a problem is discussed in more general terms.

It should be said at once that ministers can be preternaturally dull when taking part in such panels. That is tragic, too, for applying the insights of religion to the great human and social problems of the day can be colorful and newsworthy.

The trouble most ministers have is that of being too cautious, being unwilling to be provocative. But they can get over it! Ministers should make up their minds, when taking part in such a discussion to get out on a few limbs for the benefit of the general public.

A number of other formats are at hand for a local minister to use, such as a church music hour (if the performers are *radio* trained), youth and quiz programs, women's discussions, and special events. Late evening music and meditation periods are good. National news for religious newscasts is available and the local news is easily come by. The station usually is willing to use religious news from its own telecype reports for a religious newscast.

The "mechanics" of broadcasting need be no mystery to even the lay-personnel. One should be sure to work in the time schedule with some-

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[illegible] Methodist Church, New York, N. Y., and Radio Minister of Marble Collegiate Church, New York City, [illegible] Church, Los Angeles, Calif., and Pastor, Central Church, New York City.

one on station staff, and then carefully spot the time to close on the studio clock. (*Very important people* have been allowed to sit before the microphone happily talking to themselves, long after time allotted them had expired and the station had gone about its business of broadcasting other programs.)

One should prepare a cue sheet for the engineer if anything more than merely opening and closing your microphone is involved. (Just ask to see a left-over sheet from any other program; it will usually show how to set up your own.)

The engineer on the control board will be willing to try a voice level on the microphone before the program goes on the air. When two or more men are using one microphone it is important that they arrange themselves so their voices come to the listener with something approaching equal power.

The only other rule of broadcasting is that of maintaining courtesy to the studio staff, so that they can be helpful, and of *never, never* failing to appear, with a few minutes to spare, before a broadcast.

The Church and Public Relations

Through workshop-seminars and a mail lending library of books on public relations, the Methodist Commission on Public Relations and Information is helping ministers understand the practical problems of getting church news into print.[1]

THE CHURCH always has been a "natural" for public relations. From earliest times it has appealed to men's hearts and minds in ways that are recognized today as sound public relations techniques. Certainly, as the bedrock of a sound public relations program in almost any field, it would be hard to improve upon the principles of human relations practiced and taught by Christ and other great spiritual leaders through the ages.

It is rather surprising, then, that as one of the earliest exponents of what we know as modern public relations methods, the church in the past half-century has come to be criticized by many for lagging behind other institutions in taking advantage of mass communications.

Recognizing this problem, most church organizations have begun within the last decade or so to remedy the situation. They are establishing broadcasting and film divisions, news bureaus, and promotional departments.

One of the leaders in this trend toward modernization is the Commission on Public Relations and Information of The Methodist Church, better known simply as Methodist Information. The Methodist Church, largest of all Protestant bodies, had used publicity and promotional secretaries on its individual boards and agencies before 1940, but it was not until that year that it established an official agency to serve the entire church.

The conviction behind the commission's investment of a large portion of its staff, time, and budget in various forms of public relations training for ministers throughout the country, and the changing attitude of churchmen regarding the importance of public relations, are cogently expressed in this recent observation of a Methodist bishop: "Given character and a modicum of ability, nine-tenths of a clergyman's success or failure can be charted in the field of public relations."

Methodist Information has its headquarters in New York, where Ralph Stoody, a member of the New York chapter, Public Relations Society of America, serves as its executive director. Two associate directors, Arthur West and O. B. Fanning, are in charge of the Chicago and Nashville offices. There are also directors in eight other cities, supported in the main locally but aided by the commission.

Dr. Stoody likens the commission's services on behalf of church leaders, boards, councils, agencies, and conferences to those of a university's public relations office.

Under the present program two-day public relations seminar-workshops are held from state to state, each bringing together about fifty ministers. Church officials, including public relations directors of church-related educational institutions, hospitals, and homes in the area, lend a hand, aided by working newspapermen from some of the nation's finest papers and by college journalism and public relations professors.

While all pertinent aspects of public relations are discussed, these seminars concentrate mainly on the minister's relations with the press, the area in which clergymen appear to need briefing most.

"While an occasional minister has an instinct for good press relations, a moment's thought shows why many others don't," Dr. Stoody observes. "The average minister is used to a captive audience. Unlike the news story, his sermon may begin historically, then lead effectively to a climax. Thus the clergyman, to write news, must reverse his professional practice.

"Another difficulty is that he's accustomed to moralizing and expressing personal judgments in his sermons. His untrained efforts at news writing are likely to be loaded with opinion and editorializing, since his professional training gives him little background for objective, dispassionate reporting."

First, Dr. Stoody points out, the average minister must be convinced that much of what goes on in church, important as it is to him, does not conform to an editor's definition of news.

"He usually has much to learn also in dealing with editors and reporters," Dr. Stoody declares. "Until it's pointed out to them, many ministers see nothing wrong in saying to an editor as they hand in their stories, 'Print this just as it's written.' Many

[1] This article is reprinted, with minor changes, from *Public Relations Manual*, Prentice-Hall, Inc., a publication of the New York chapter, Public Relations Society of America.

Holy Cross Lutheran Church, Wichita, Kansas, one of the three churches in the world of parabolic design. (Religious News Service photo)

fail to observe deadlines, and through ignorance of newspapers' mechanical problems, they complain about omissions and errors."

To remedy these difficulties, seminar speakers try to explain what makes a newspaper tick. They point out why a story turned in a minute after deadline is as useless as if it had never been written, why straightforward, terse writing is essential, why a typographical error or failure to print a story does not mean the linotype operator is out to "get" the minister or that the editor did not like last Sunday's sermon.

In addition to those who attend the seminars, other pastors are helped by how-to-do-it literature. A mail lending library of up-to-date books on all phases of public relations and media is now in operation. It includes general texts and manuals on such special subjects as press relations, radio and TV operations, layout, printing, and group discussions.

A sixteen-page practical manual, "Churchmen, Let's Go to Press," written by Holt McPherson, editor of the High Point (N. C.) *Enterprise*, has been distributed widely among Methodist ministers, and several other denominations have bought quantities of the book for their clergymen.[2]

Other printed pieces distributed by the commission include "The AP Writing Handbook" and reprints of magazine articles written to help ministers solve their public relations problems.

Results of the program have been highly encouraging, Dr. Stoody reports. He points out, however, that with twenty-five thousand ministers to train, "what has been done is only the beginning."

The American Council

(Continued from page 9)

of His death on the cross) than is Roman Catholicism.

The American Council is humbly grateful for every Christian, be he minister or layman, who is loyal to the Bible and who honors Christ as he should. It is, however, a grief of heart to see many such evangelical pastors remain in affiliation with denominations long ago confessed to be hopelessly in the control of modernist unbelief. Thus, by their example, such men encourage their members to remain in this sinful association with enemies of the Bible and of the Lord Jesus Christ.

The American Council believes that if such pastors (men who do proclaim the pure gospel of Christ, and who are genuinely our brethren spiritually through the blood of Christ) will make a careful study of the Bible, they will find the command of God crystal clear: that either the infidels must be expelled from the church, or true and obedient Christians must depart from spiritual identification with such men.

It is unfortunate that certain men who are named by Ralph Roy,[10] themselves evangelical in preaching, are in the yoke with modernist apostates, and that they should speak in such a harsh and bitter manner of the American Council and its leaders. Roy is correct in his quotations of them. It is, of course, not surprising that they do so. It has been characteristic of sinful human nature from the beginning bitterly and severely to retaliate against those who show that the Word of God condemns their present associations. It cannot but be tragic when men follow their own charted course, rather than the one which God has charted in the Scriptures for his obedient children. We must love them, even in what we regard as their disobedience.

A calm, discerning, and objective evaluation of the spiritual condition of our times should, on the basis of mountainous and irrefutable evidence, convince any honest observer that the need for a genuine twentieth-century reformation is even greater than was the need for a reformation in the days of the great reformers of the sixteenth century. Not only in opposing all who corrupt or deny the Bible and who thereby dishonor Christ, but in urging upon all true and pure churches that the Word of the living God be mightily proclaimed throughout this country and the world, the American Council of Christian Churches is laboring and praying to see realized a twentieth-century reformation, believing that from it will flow a mighty tide of spiritual enlightenment to all the world, and of power evidenced in lives transformed through a saving knowledge of Jesus Christ.

[2] Pastors may obtain single copies of "Churchmen, Let's Go to Press" by writing to one of the following Offices of Methodist Information: 150 Fifth Ave., New York 11, N. Y., 740 Rush St., Chicago 11, Ill., or P. O. Box 871, Nashville, Tenn.

[10] J. Elwin Wright, Harold John Ockenga, Billy Graham, and William Ward Ayer.—Ed.

your right to say it

NO PURGES

EDITOR: . . I am especially grateful for your policy of printing articles on controversial subjects. I strongly disagree with reader George E. Clary, Jr. [July, p. 23]. To purge THE PASTOR of articles bordering on "heresy" would be a serious mistake. Such a purge would mean that the editor is deciding how the Holy Spirit shall work among men in the realm of ideas. This is bordering on the highest sin that man can commit.

"Liberty of thought *is* the light of the soul," despite the fact that Voltaire was an "antichristian deist," as reader John C. Cox puts it [April, p. 33]. This very quotation indicates that the Holy Spirit is not confined within the ideas and fellowship of the church.

As finite men I do not believe that any one of us can dare to say that the ideas of a man do not contain some truth within them. These ideas must be discussed freely, if the Holy Spirit is to guide us to the truth within them. If an idea is false, at least the expressing of this idea will help to take the scum off our minds, thereby, again helping the Holy Spirit to work within and among us.

I wish to thank you for those articles on the Spiritual Life Mission. This is my first pastorate. Upon my arrival here I was immediately faced with the forthcoming United Evangelistic Mission. Listening to the plans for this project at times made me think that I was listening to the plans for the conducting and reporting of a presidential election. Mr. Lowell's article [May, p. 4] has expressed the feelings of many Methodists. Such constructive criticism will help guard against our actions becoming merely noisy gongs and clanging cymbals.

THOMAS ORR, JR., *the Methodist Church, North Creek, N. Y.*

WOULD HELP LAYMEN

EDITOR: I have just finished reading the article by J. Philip Hyatt in the July issue [p. 1] entitled "Answering Criticism of the Revised Standard Version." I have written to Dr. Hyatt expressing my appreciation for the article, and my desire to place this article in the hands of each member of my church. I feel that this article would be helpful, indeed, to our laymen. . . .

Again let me state, as I have already said to you, that I consider THE PASTOR the outstanding magazine published for ministers. The majority of your articles are both timely and timeless and I am, indeed, grateful for such a magazine. . . .

WILLIAM M. VAUGHAN, JR., *First Methodist Church, Munford, Tenn.*

GIVE BOTH SIDES

EDITOR: I have read with much interest . . . "Answering Criticism of the Revised Standard Version" [July, p. 1] and "Needed: Criteria for Evangelism" [July, p. 3]. Personally I have always believed it is fair to have both sides of an issue presented; and as one of your subscribers I am writing to ask if you will not invite Billy Graham, or someone he chooses to write for him, to present his side of the case on the criteria for evangelism? Then to be fair and Christian will you invite a competent scholar such as the president of Faith Theological Seminary to write his side of the case concerning the Revised Standard Version? . . .

In the future, would it not be fairer to all concerned, when you are going to print an article that is debatable to invite equally able men on "both sides of the fence" to present their views? . . .

R. O. BROWN, *South Park Methodist Church, Canton, Ill.*

PREACHING CALENDARS

EDITOR: I am renewing my subscription to THE PASTOR, posthaste. You are doing a very fine job for the Methodist ministers. Your articles, so thoughtful with intent to help the ministers in their tasks of administering the church, deserve a lot of praise. Personally, I have found many valuable suggestions in the preaching section, "one minister's ideas" [May, p. 30]. I do hope that that "one minister" will keep going with the good work.

HENRY LIDDICOAT. *First Methodist Church, Otsego, Mich.*

CHILDREN AND SALARIES

EDITOR: If the writer of "Childless Parsonages" [June, p. 20] would pay a salary so that a minister with a family could afford to live in the community, perhaps the "patter of little feet" would once more be heard in the parsonage. . . .

It is quite evident why the writer wishes to remain anonymous. Even the top salary mentioned ($3,500) will hardly feed, clothe, and educate a family of three today. I can understand why a D.S. would hesitate to appoint a man to such a charge—notwithstanding the educational advantages. One cannot satisfy the inner man on education alone.

The writer seemingly is a Methodist. Wesley once said, Earn all you can; save all you can; *give all you can.* When members of The Methodist Church begin to follow that last admonition perhaps they will get the ministers they desire, with families thrown in. My salary? I'm almost ashamed to mention it: $2,400 and I don't have any children because—well, just because.

FRANKLIN C. HUBBARD, *East Bend, N.C.*

AUDIO-VISUAL DEPARTMENT

EDITOR: Perhaps you'll start a regular audio-visual department soon in your magazine.

J. DAVID JENCHHOFER, *Flint Hill, Va.*

The following articles and letters on evangelism have appeared recently in THE PASTOR:

Wofford Colquit Timmons, "The Need of the Hour in Evangelism," January, p. 4.

C. Stanley Lowell, "Spiritual Life Mission—No!" May, p. 4.

Stanley Jeffery, "Evangelism and Aldersgate Day," May, p. 17.

E. G. Homrighausen, "Reclaiming Inactive Members," June, p. 5.

James L. McAllister, "Needed: Criteria for Evangelism," July, p. 3.

A Symposium, "Spiritual Life Mission—Yes!" July, p. 5.

Letters in "Your Right to Say It," July, pp. 22, 23.

Watson S. Custer, "Atonement and Evangelism," September, p. 2.

Letters in "Your Right to Say It," September, pp. 26, 27.

preview of methodism

LAYMEN'S DAY

Edwin L. Jones, Charlotte, N. C., layman, has written the program material for Laymen's Day, which will be observed Sunday, October 18, in Methodist churches throughout the nation. General theme of the observance will be "Christ Calls Men."

In order that Methodists might share with other member denominations of the National Council of Churches in a common observance, the 1952 General Conference shifted Laymen's Day to the third Sunday in October. Last year Laymen's Day was observed twice: in February as had been the custom for many years and again in October, following the new pattern authorized by the General Conference.

The church's Board of Lay Activities has mailed the resource material to all lay leaders and the clergy of the churches.

Jones is executive head of a large construction company. Among his responsibilities as a Methodist layman, he is chairman of the board and trustee in his local church, teacher of a Sunday school class, and treasurer of the Charlotte City Mission Society. He is also chairman of the Lake Junaluska Assembly, associate district lay leader, and actively identified with numerous educational and philanthropic institutions.

FOURTH SUNDAY MATERIAL

In the illustrated leaflet, "Fourth Sunday World Service News," for October 25, 1953, it is stated that "Methodism is committed to seeking peace and pursuing it."

The Methodist Church, through its Board of World Peace, assists in providing education, information, and proposed actions by which responsible citizens may support Christian purposes. Gifts to World Service greatly aid in this and all the benevolence programs of The Methodist Church.

Pastors may order this leaflet in quantities for distribution to their members. Address the Service Department, 740 Rush St., Chicago 11, Ill.

CHURCH BUILDING ISSUE

The *Christian Advocate*, Methodism's national news journal, of October 8 will present its fifth annual building issue.

This year the building issue will give an analysis of practical problems involved in making church buildings comfortable attractive and serviceable.

On the basis of a survey among Methodist pastors the staff of the *Christian Advocate* estimate that 2,604 new buildings are planned for 1954, including sanctuaries, educational buildings, and parsonages. The Methodist Church has set a goal of 1,500 new churches—more than one a day—to be built by 1956.

The October 8 building issue of the *Christian Advocate* will contain articles on heating, lighting, air-conditioning, remodeling, money-raising, and many other phases of church building.

WINNING YOUNG PERSONS

Fifty writers—ministers, laymen, and young persons—tell stories of young persons they have known who have made a distinctive witness after being won for Christ.

The brief stories are collected in a booklet called *Your Church Can Win and Hold Young People*, edited by Nathaniel J. Forsyth and published by the Methodist Board of Education.

Copies may be ordered by writing to Service Department, P. O. Box 871, Nashville, Tenn. Price 75 cents; 96 pages. Refer to No. 2391-BC.

COMMITMENT DAY

This year Commitment Day will be observed throughout The Methodist Church on December 6. Under the leadership of the Board of Temperance, the period of preparation will take place between World Temperance Sunday (Oct. 25) and Commitment Day.

Theme for this year's observance will be "That They Might Live . . . Be True to God, to Self, and Country Through Abstinence." A brochure to be distributed to churches carries out this theme. Among the objectives are those of making the highways safe, safeguarding home life, and making Christmas Christian through abstinence.

For other information write the Board of Temperance, 100 Maryland Ave., N. E., Washington 2, D. C.

SUPERINTENDENT'S DUTIES

The Division of the Local Church of the General Board of Education has prepared a booklet, *Methodist Church School Superintendents*, in which are listed the specific duties of the church school superintendent.

The booklet contains also a discussion of the duties and relationships of the assistant superintendent for membership cultivation and of the superintendents of the three age-group divisions.

Methodist Church School Superintendents may be ordered from The Methodist Publishing House serving you, price, 15 cents.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Oct. 3-9—Nebraska Area United Evangelistic Mission, First phase.
Oct. 4—World-Wide Communion Sunday.
Oct. 5-9—Sixth National Assembly of United Church Women, Atlantic City, N. J.
Oct. 9-18—Boston Area Spiritual Life Mission, First phase.
Oct. 9-18—Rock River Conference United Evangelistic Mission.
Oct. 10-14—Wisconsin Spiritual Life Mission.
Oct. 11—Twenty-third annual observance of Men and Missions Sunday, sponsored by Laymen's Missionary Movement.
Oct. 11-18—United Churchmen's Week.
Oct. 12-16—Florida Pastors' School, Methodist Youth Camp, Leesburg, Fla.
Oct. 14-16—Citizenship Convocation, Washington, D. C., sponsored by Board of Temperance.
Oct. 16-25—New York Area United Evangelistic Mission, First phase.
Oct. 17-20—Second Methodist convocation for teachers, presidents, and members of adult classes, South Central Jurisdiction, Boston Avenue Methodist Church, Tulsa, Okla.
Oct. 17-23—Nebraska Area United Evangelistic Mission, Second phase.
Oct. 18—Laymen's Day.
Oct. 18—World Order Sunday.
Oct. 23-Nov. 1—Kansas Area United Evangelistic Mission.
Oct. 25—World Order Sunday.
Oct. 26—Interboard Committee on Christian Vocations.
Oct. 27-29—National convocation on the Church in Town and Country, St. Paul, Minn. Sponsored by the Department of the Town and Country Church, National Council of Churches.
Oct. 27-29—Interboard Committee on Missionary Education.
Oct. 27-30—National Study Conference on World Order, Cleveland, Ohio.
Oct. 28-29—Board of Publication, Chicago, Ill.
Oct. 29-30—Joint Committee on Religious Education in Foreign Fields.
Oct. 30-Nov. 6—Nebraska Area United Evangelistic Mission, Third phase.
Oct. 30-Nov. 8—Boston Area Spiritual Life Mission, Second phase.
Oct. 31—Reformation Day.
Nov. 1—Reformation Sunday; also All Saints' Day.
Nov. 6-15—New York Area United Evangelistic Mission, Second phase.
Nov. 26—Thanksgiving Day.

The Fountain

PAIN OF LEARNING

Plato is a witness of the faith that a principle worth knowing can be known only by effort. . . .

—Ben Kimpel, in *Faith and Moral Authority* (Philosophical Library)

END RESULT

The truth is—and it is important to grasp it—that the committees of both Houses [of Congress] which are engaged in the current inquisition are quite definitely opposed to the churches and to the ethical principles which churches uphold. They are not yet fully aware of it and probably do not at the present time deliberately intend it, but what the committeemen seek is the removal of the restraints of religion and the elimination of its ethical ideals in social application. The Kingdom of God must be a prayer, not a program; justice must be an aspiration, not an intention; benevolence must be a mood and not on any account a motivation. When, therefore, a minister applies his religion to the factors which are shaping history, rebuking unrighteousness in high places, where it is most damaging, he is resented. He should content himself with saving the souls of the meek and leave the powerful to their own devices.

—A. Powell Davies, in the *New Republic*

OUR NECESSITIES?

A visitor to North America from Europe is struck not so much by the plentiful supply of goods which in his own country are scarce—that he expected—but by the taking for granted, and accepting as necessary, of amenities and of technical and material standards, which are far from common to the rest of mankind. It has been reckoned that if the average consumption of petrol in America were the average for the whole world, the world's supply would be exhausted in two years.

—Leslie Hunter, in *The Seed and the Fruit* (Alec R. Allenson)

POWER IN SONG

A Jesuit writer said once "Martin Luther damned more souls by his songs than by all his books and speeches." It is only necessary to change the word "damned" to "saved" for the statement to express a profound truth.

—E. Benson Perkins, to the World Methodist Convocation on Evangelism (Philadelphia, 1953)

ON REPROVING PEOPLE

Remember the remark of Solomon, "A word spoken in season, how good is it!" It is true, if you providentially called to reprove any one, whom you are not likely to see any more, you are to snatch the present opportunity, and to "speak in season," or "out of season;" but with them whom you have frequent opportunities of seeing, you may wait for a fair occasion. Here the advice of the poet has place. You may speak . . . "when he is in good humor, or when he asks it you."

—John Wesley, *Works* (1831); selected by Virgil Kraft, Chicago, Ill.

GODLY WISDOM

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." This is a flashing ruby of admonition. Here is a proverb that lauds self-control. No man can master others or a situation until he has learned to master himself. In my college days as a student at Transylvania, Lexington, Kentucky, I heard a lecture by Colonel George W. Bane on the subject, "Characteristic Traits of the Masses." His thesis was that every section of America has its peculiarities of speech as well as other eccentricities. Colonel Bane said, "If you call a man a liar in Kentucky, he'll shoot you or knock you down." This statement was greeted with some applause in the rear of the chapel. "If you call a man a liar in Indiana, he will say, 'You are another,' but if you call a man a liar in the state of Maine, he'll say, 'Now you prove that.' " At this point Colonel Bane drew himself up to his full height, paused, and exclaimed, "Loyal Kentuckian that I am, I take off my hat to the man from Maine." The applause was thunderous.

—Edgar DeWitt Jones, in *Sermons I Love to Preach* (Harper & Bros.)

ALL

How does anyone turn himself over to Christ? It is not an emotional upheaval, it is a decision of the will. We consider our whole selves: sins, talents, hopes, fears, aspirations, potentialities—and we bring them to Christ for forgiveness or redirection. When a man asks a woman to marry him, and she accepts him, it is a decision, a life-decision of the most tremendous importance. It is so with the decision about Christ. We surrender as much of ourselves as we can to as much of Christ as we understand. . . . .

—Samuel M. Shoemaker, in *How to Become a Christian* (Harper & Bros.)

SLIGHTED

Evangelism is never the line of least resistance. A church always tends to drift away from evangelism, never toward it. The coal bill has to be paid; the bulletin must be mimeographed; next Sunday's sermon must be prepared; the church school must be staffed. If the present church members are neglected, it can bring embarrassments; but those whom a church has not yet reached are in no position to complain of being slighted. . . .

—George E. Sweazey, in *Effective Evangelism: The Greatest Work in the World* (Harper & Bros.)

PROBLEM

In our generation the Church is in a real dilemma. On the one hand, it has a quickened sense of responsibility about its own evangelical task, and finds that the urban groups in every industrialized country have passed largely beyond its influence. On the other hand, it has learned that its evangelical responsibility must be interpreted much more profoundly and much more socially than was understood by nineteenth-century individualism. It has a concern about the patterns of social life as well as about the hearts of men. It knows how truly and how deeply the hearts of men are shaped by social pressures (for this it is indebted very greatly to Marx), but more significantly, it knows that the claim of Christ is total, and that a disorderly industry is as sinful as a divided mind.

—Alexander Miller, in *Christian Faith and Social Action* (Charles Scribner's Sons)

WASTED TIME

Matthew Arnold reminded another generation that some men waste all of their spare time, that most waste much, but that all of us waste some. He pointed out that should any man be given all the time that he now wastes, he would have plenty left for culture, that is, according to our author, for the best that was thought and said in the world.

—Emile Cailliet, in "The Literary Mind and Religious Responsibility"

ANOTHER CHANCE

Faust, in the old story, gambled with his soul: and an artist painted a picture—a game of chess, Faust at one side, Satan at the other. The game in the picture is almost over, and Faust has only a few pieces left, a king, a knight, one or two pawns; and on his face there is a look of blank despair, while at the other side of the board the devil leers in anticipation of his coming triumph. Many a chess-player has looked at the picture and agreed that the position is hopeless; it is checkmate. But one day in the picture-gallery a great master of the game stood gazing at the picture. He was fascinated by the look of terrible despair on the face of Faust. Then his gaze went to the pieces on the board. He stared at them absorbed. Other visitors in the gallery came and went, and still he studied the board, lost in contemplation. And then suddenly the gallery was startled by a ringing shout: "It is a lie! The king and knight have another move!" This we know to be true of the human struggle; this is implicit in Christ. No matter how hopeless apparently the position, *the King and the knight have another move.*

—James S. Stewart, in *A Faith to Proclaim* (Charles Scribner's Sons)

LOVE

The most important thing to realize about the nature of human nature is that the most significant ingredient in its structure is love. The church has long recognized this: scientists are beginning to realize it; but it will be the educators of the world to whom the task will fall not only of explaining the nature of love but of teaching its meaning to the citizens of future generations. When that time arrives, we shall for the first time in the history of the Western World have truly educated human beings among us.

—Ashley Montagu, in *The Meaning of Love* (Julian Press)

NO EASY WAY

Short cuts in evangelism never work. That invariable rule must be learned soon and remembered often! There is no easy way to bring people to the Christian faith. Only those who are willing to do the most important work in the world in a conscientious, painstaking way will have—or deserve to have—success.

Churches keep hoping that they can hire a revivalist to do their evangelism for them. Or they send out half-trained members to ring doorbells and call it "evangelistic visitation." This always ends in disillusionment.

The new evangelism has discovered some labor-saving methods, but no easy ones. God grants effects which are far beyond the human causes—but miracles in evangelism are never a substitute for the stern demands which are imposed on the evangelists.

—George E. Sweazey, in *Effective Evangelism: The Greatest Work in the World* (Harper & Brothers)

A PREACHER'S PRAYER

Down through the bog of Discouragement,
To the wonderful highway of Fame;
Through blinding mist of Poverty
When you're tempted to curse at His name.

On the lone, stark road of Prophecy
When good friends are hard to be seen;
On the pleasant path of Attainment,
Where the meadows are lovely and green.

'Cross the barren wastes of Apathy
Where none but your wife seems to care;
Through the thrilling land of Eager Response
When Pride takes the place of Despair.

Christ, teach us to travel your highway
For we know that you laid out the road;
And you travel today right beside us,
Please help us, O Christ, with this load.

—Graham R. Hodges, Ticonderoga, New York

SOURCE

I once sat in complete darkness in a lovely church whose modern system of lighting was controlled by a rheostat. As I sat expectantly facing the altar, the darkness appeared to dissolve in one spot before me, and I became conscious of the dim but gradually sharpening outlines of the cross glowing in the midst of surrounding gloom. As that glow became a radiance it fell on the Communion table. From there the light spread over the chancel, and, at last, flooded the entire sanctuary. The illumination, however, began at the cross! So will the true enlightenment of men and of nations begin and spread when we stand prayerfully before God in the name and in the spirit of Him who is "the light of the world."

—Arthur A. Rouner, in *When a May Prays* (Fleming H. Revell Co.)

KEY TO THE KINGDOM

The Kingdom of God is entirely different from the philosophy of the "American Way of Life," the philosophy of Karl Marx, the philosophy of Fascism, or the philosophy of any man-made system of political or economic theory.

The Kingdom of God is the answer to secularism, to a world that is pleasure and gold crazy, to an atheistic civilization, to those who make the State their God, to a generation full of fear and confusion, to those who are afraid of death.

The Kingdom of God is for every person regardless of color, nationality, age, sex, talents, training, wealth or political party. The only requirement is to be born again, to be born of the Spirit.

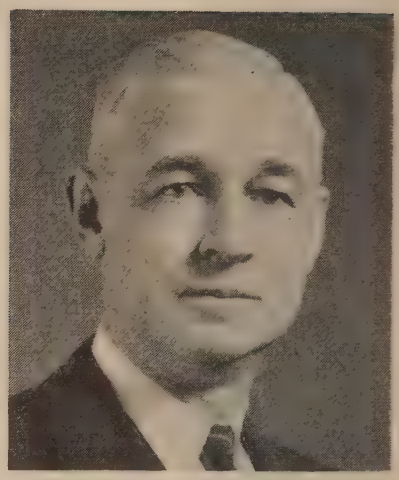
—Harry Denman, to the World Methodist Convocation on Evangelism (Philadelphia, 1953)

THESE GOOD FELLOWS

Certain clergymen—of all faiths, and probably as the result of their wartime chaplaincies—have bent over backward in recent years to be "regular guys," and a suspicion grows that their teachings have become less effective as a result than if they had adhered to their original personalities. A man who is a man knows his God and his obligations thereto, without having to have it brought home to him by clerical good fellows singing "Old MacDonald Had a Farm."

—Maxwell Hamilton, in *Bluebook;* selected by Webb Garrison, Atlanta, Ga.

Russia - What Next?



A Review by D. F. FLEMING

THERE are many signs that the cold war is playing out. It has overextended and overstrained both sides. The Korean war has proved to be a powerful damper upon the idea of pushing the armed rivalry to its logical conclusion. The great majority of Americans do not entertain a doubt that Russia set out to conquer the world, by way of a series of Koreas. If so, the enterprise is stalled.

On the other hand, the dream that so many of us had of smothering the Soviet colossus with atomic bombs has also largely evaporated. The A-bombs could still do immense damage, but total control of the air over a long period has not brought victory in Korea—a very small theater indeed. Moreover, no one has been able to devise the destruction of Russian cities without the obliteration of European, British, and American cities.

Stalemate is the result. We have not been able to balance Russian land and air power in Europe, and they have not been able to overcome our great lead in atomic weapons. Accordingly, neither side dares to attack.

Equally important, too, is the rising determination of our allies and the neutrals not to be atomized in a power conflict between the two superpowers. All the rest of the world is tired of the cold war and determined to end it.

As the conservative London *Observer* put it on June 14, "everything points in the same direction. We are witnessing in Eastern and Western Europe a disintegration of the cold war front, both in internal and international politics. Countries and parties everywhere are straining back towards their accustomed external and internal policies."

This is exemplified here at home. The iron will of Secretary Acheson, and the stubborn determination of President Truman, backed by all the agencies of public opinion formation, were able to hold us, and the Western world, in a very high state of tension until our political campaign got under way in mid-1952. Then Europe relaxed and we had other things to do.

Now the new Republican administration has resolved the struggle between continued global cold war and retrenchment in favor of the latter. The budget is to be balanced and taxes reduced.

This fundamental decision almost disposes of the drive to liberate Eastern Europe, which Secretary of State Dulles has led. Yet a powerful impetus in this direction remains. It is exemplified in James Burnham's *Containment or Liberation?* (John Day Co., New York, 256 pp., $3.50).

Liberation?

Burnham starts from the premise that "the persent strategic phase, which began in 1944, can be specifically defined as that of *the preparation for the open stage of the third World War*" (italics his).

Burnham believes that to win the war we must aim at liberation, not containment. He analyzes containment to show that it is static and ineffective. Dynamic liberation must be the goal, not only of East Europe, but of "the whole Soviet Empire," in which he includes China. "The population," he says, "is 800 million."

To accomplish the liberation of half the world from communism we must first have "a responsible decision by the government" to commit the country to that objective. Thereafter it must be pursued by all means—"diplomatic, economic, psychological, military." "Liberation cannot be a Sunday doctrine, but must inform and guide day by day, routine behavior, as well as great and special actions."

What we have lacked in Washington so far, says Burnham, is "knowledge and passion." Knowledge has been lacking that world communism is a giant "conspiracy" that must first be outlawed and then suppressed.

The public must be convinced "that communism is an intellectual and moral 'outlaw,' outside the permissible boundaries of the civilized community." He vigorously denies that communism is the product of adverse economic conditions.

Negotiation?

This book will buttress the feeling that the revolts behind the iron curtain and the purge in Russia offer us the ideal opportunity to liberate the communist-ruled peoples, a view about which Walter Lippmann raised strong questions on July 15. If we picked a good favorite in the Russian struggle for power, that would enable his enemies to ruin him.

Moreover, any Russian leaders who could liberate Russia from communism would have to be "tough, proud, brave and formidable men," the same kind of men who saved Russia from Hitler by turning the war into a patriotic, nationalist crusade, and "a nationalist movement of this kind, if it is strong enough to liquidate the mighty tyranny of the Bolshevik regime, will be much too strong to sacrifice whatever it deems to be the national interests of Russia."

This caution from Lippmann would not preclude diplomatic efforts to persuade the Russians to withdraw their armies from East Europe and by steps to assure Russia against aggression from the West. "If we are wise," says Lippmann, "we shall encourage the national movement by acknowledging the legitimate Russian interest in security and in access to the world's markets."

This statesmanlike proposal points

the way toward an agreed settlement of the cold war, beginning quite probably with the release of East Germany from Soviet control, instead of intensified efforts to prolong the cold war by attempts to liberate the East by outside pressure.

Democratization?

Another alternative to wars of liberation is opened up by the increased prospect of social change inside the Soviet Union in the direction of more freedom. While Stalin's firm grip held the Soviet peoples in a vise it was difficult to think of rapid evolution toward freedom, but the revolts in East Germany, Czechoslovakia, and elsewhere show that the Red-ruled peoples have reached the point that the terror of the police state will be defied.

The view that far-reaching changes may be expected in Russia has been presented by Isaac Deutscher, the Russian expert of the London *Economist,* in *Russia: What Next?* (Oxford University Press, 230 pp., $3.00).

Deutscher believes that Malenkov is the head of the peace party in the Kremlin and that he has also struck hard at the police state. He reasons that the disavowal of the guilt of the Kremlin doctors, and the public castigation of the methods which extorted their confessions, has destroyed the prestige of the already hated police machine. He thinks the amnesty has been so wide as to close down "many or most of the concentration camps" and that new codes have greatly reduced the number of punishable offenses.

Since the start of Stalin's rule in 1924, Deutscher says that "the realities of power, the social structure, the political habits, the moral climate—all have changed almost beyond recognition." Now the time has come when the Soviet Government must have popular support, "the third decisive element in any mechanism of power," which can only be obtained by raising the standard of living and allowing more liberty.

Deutscher's conclusion is that "Russia needs peace, peace, and once again peace. However half-hearted the intentions of the Malenkov government may have been and whatever its ultimate fate, it already has the historic distinction that it has taken the first step which should lead toward democratic regeneration."

Another student of Russia. Bertram D. Wolfe, is not so sure of a trend toward freedom. He is inclined to think that what we are witnessing is only a struggle to determine who the new supreme ruler of Russia will be.

He regards the army as "the only potentially democratic instrument" in Russia and concludes that out of the struggle between it, the secret police and the Communist party, the Soviet peoples might recover their freedom. ("The Struggle for the Soviet Succession," *Foreign Affairs,* July, 1953 pp. 548-565.)

George F. Kennan, perhaps our top authority on Soviet affairs, holds that Deutscher's interpretation is too optimistic. He reasons that the ruling group is constantly compelled to take any and all means to preserve its power, and that it is quite impervious to popular feeling. The people are helpless against the machine, "if the ruling group remains united, vigilant, and ruthless"—an important qualification, since no other group may be able to maintain the unity that Stalin imposed.

Though not sharing very strongly Deutscher's hopes of evolution toward freer ways, Kennan does think them less dangerous than the fixation of "many Americans who see the structure of Soviet power only as a completed inhuman robot" that can never change ("Did Stalin's Death Change Anything?" *The Reporter,* July 7, 1953).

Evolution or Revolt?

The key to some of the puzzles in the Russian situation is to be found in Robert Magidoff's *The Kremlin vs. The People* (Doubleday and Co., 288 pp., $3.50). This volume is an excellent picture of the weakness of the Soviet police state, and of its ruthlessness and terror, by a responsible correspondent who was expelled from the Soviet Union.

Magidoff portrays the great defections and surrenders when Hitler invaded Russia, all nullified by his ruthless policy of racial superiority. He shows how the nationalist patriotic front was created and has two chapters on the peace with the Orthodox Church that Stalin was compelled to make during the war. After 1945 the anti-religious campaign revived, but the church held most of the ground gained.

There are vivid pictures also of the liberal cultural policies for the minority races originally pursued, of the postwar suppression of disaffected minorities, of the agonies of rural collectivization and the harsh discipline imposed on the urban workers, of the vast bureaucracy that operates the country, and the all-pervasive Communist party which controls it.

While he describes the tyranny of the Soviet machine in all its terror, Magidoff also includes the constructive achievements. For example, he says of Stalin: 'If Stalin has caused more bloodshed and more suffering than any of his predecessors, he has also built more cities, factories, dams and power plants. He seized a poor backward nation by the scruff of its neck and whipped it into becoming the world's second greatest industrial and military power. Through sheer will and ruthlessness he kept his country fighting and winning the most perilous of all foreign wars, in the course of which even a man like General MacArthur felt impelled to exclaim: 'The hopes of civilization rest on the worthy banners of the Russian Army.' "

On other pages Magidoff describes the force which I have always believed would some day liberalize the Soviet system—education. He shows how the Soviets have "performed miracles by transforming a nation of almost complete illiteracy into a nation of almost complete literacy."

Lately the number of college graduates has doubled and "in the scientific and technological fields, the Soviet Union is beyond fear of humiliating comparisons with the most advanced countries of the West, including the United States."

What will the new educated middle class in Russia, the bureaucrats, do with their minds? This is the crucial question, and it has always seemed to me that in the long run there can be only one answer. They will use their trained minds to think, in spite of all the efforts of huge propaganda machines to regiment them, and they will ask why there must continue to be police terror in Russia, after she has passed through the ordeals of revolution, Western intervention, and Nazi invasion.

They will ask also whether the forced-draft building of heavy industry cannot be slowed in favor of more consumers' goods, and the only partially educated masses will join them in the demand for more of the good things of life—especially if the waning of the cold war removes the threat of another world war.

Stalin forced the energies of his many

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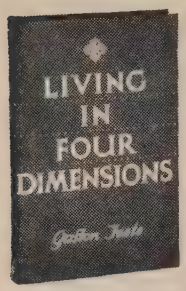

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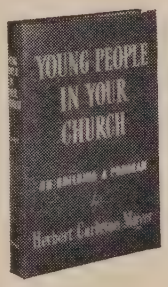
YOUNG PEOPLE IN YOUR CHURCH

On Building a Program

by
HERBERT CARLETON MAYER



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and variegated peoples into rigid channels for many years, but the very changes he enforced constituted an irreversible evolution.

Time changes everything everywhere. This is a law that no system can abolish or repeal. No set of resolute men can hold any great people in a rigid mould of perfected orthodoxy, even in the United States.

In Russia the present generation of leaders is *loyal* to the Soviet system, in the sense that they are used to it and that they get positions and privileges from it; but they do not have the zealous burning *devotion* to a cause that the first generation of Red leaders had.

This is a great change, and a still greater one will be registered in the next generation. In his illuminating discussion of the managerial classes, Magidoff notes that their children, well fed and clothed, have both "the leisure and the vitality to develop a sensitivity to the indignities inherent in Stalinism, and to indulge in heretical thoughts and conversations."

From this he goes on to a significant conclusion: "The Communist leaders and the bureaucrats will not destroy each other, but they will be destroyed together. Among their gravediggers will be the sons and daughters of the bureaucrats of today."

Coming from one who has spent many years in Russia, closely observing the system, this is an arresting forecast. We do not know whether the children now growing up in Russia will revolt bloodily against police rule, regimented labor, and slave labor camps, or whether they will force the abandonment of these practices by degrees, but we can be as certain as we can be of anything in human affairs that they will compel the making of great changes. They will be supported also by the vast rank and file of the Soviet peoples, who having now a little of the advantages of a modern industrial civilization will inevitably demand more and more.

Accordingly, if we can look ahead, the necessity to smash the Soviet system, or to "liberate" the satellite peoples of East Europe, with cloak and dagger, fire, sword, and atomic bombs, disappears. There is no need to destroy what is left of Western civilization in order to make all the world democratic and capitalist. Even the Russians will insist on owning more personal property.

A Freer America

Now that the cold war is visibly playing out, and change is plainly stirring strongly throughout the communist world, maybe we can combat more resolutely the internal attacks on our own liberties from those who have developed the anticommunist mania.

Having seen with his own eyes what the police state is like in Russia, Magidoff looks with apprehension upon our own "open season on government employees, members of the teaching professions and liberal artists and writers," which "has become in the eyes of millions of people synonymous with the successful pursuit of security." The exposure and prosecution of enemy agents should not mean also "the subjection of artistic and intellectual life in the United States to suspicion and regimentation."

One of the first results of the waning cold war should be the vigorous assertion by Americans of their rights to think and speak and associate freely, without being gripped by the fear that our censors and inquisitors will destroy their reputations and livelihoods in the ruthless pursuit of unorthodoxy.

Now that it is clear that the Reds are too busy with their own troubles to come and devour us, we should give more time and energy to combatting the already ominous growth of police state mentality in our own midst. In McCarthy and others we have seen plainly the grim visage of the police state, burning our books, hounding our government employees, threatening our churches, bulldozing American citizens, and trying to purge every branch of our intellectual life, in conformity with its own fears and hates.

It is high time that we recover faith in our own institutions and in freedom itself, and that we cease to proscribe ideas, even if they be false ones. Nothing in our entire national life has ever damaged us in the eyes of the world so much as the recent evidence that powerful elements among us do not believe in freedom. Now, as the communist-ruled peoples begin to struggle toward freedom, we must not pass them going the wrong way.

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Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Browsing Through Recent Fiction

A Review by GERALD KENNEDY

NORMAN COUSINS, editor of *The Saturday Review*, has written a book recently that is of great importance for this time in which we live. He entitles the book significantly, *Who Speaks for Man?* His thesis is that there is need for a voice to sum up what the common man desires and needs. There are enough voices speaking for particular nations and particular ideologies but the plain man around the world seems to be lacking a spokesman.

Actually the novelist ought to be such a man at all times. The novel at its best is a voice of the common man, which is to say a voice describing what is common to all men. Too much of our fiction has to do with prodigal issues and some special, usually tangental, problem.

This does not mean that a novel must always speak of mankind at its best, but merely that it must speak of mankind. We are always in need of a mirror that will show us human weakness and sin, but at the same time, give us some haunting word concerning spiritual hungers and human strivings.

The book that deals with humanity will nearly always have something to say that is worth hearing. It is the small plot dealing with the eccentric situation that is a waste of our time. I am delighted, therefore, to begin this quarter's review by speaking of a book that has nothing less than the nature of man as its central theme.

You Shall Know Them

Offhand one would think that it was impossible to write an interesting story consisting chiefly of a debate from several different points of view concerning what man actually is. Yet the author of this fine book does it and gives us at the same time a very significant writing as well as a very interesting one.

Somewhere out in the jungle a tribe is discovered that seems to be halfway between man and beast. They seem to be higher than the apes but a little lower than man. If it can be shown that they are human, then they will have certain rights. But if they are only animals, then they can be trained to do routine jobs in factories and provide a source of cheap labor for unscrupulous exploiters.

In order to bring the matter to a decision, a young man puts to death the offspring of one of these creatures and a man. Is he guilty of murder? The bulk of the book is a story of that trial and the arguments pro and con concerning the nature of the crime. You may be astounded as I was to learn how little we actually know about the nature of man and how impossible it is to draw the line between the man and the beast. Men have never been defined in a way that will be acceptable to all men.

Rather than spoil the book for you let me say that it comes to a satisfactory conclusion which has some very real significance for religious men and for preachers in particular. It ought to have a salutary effect upon anyone who thinks that life is a simple matter of definitions. It must be a humbling thing for a man to realize that he cannot even be precise in defining himself. I put this at the head of the list because it brought me more pleasure and more stimulation than I have had from a novel in many a day.

The Second Happiest Day

This is a new novel by the son of the famous writer, John Marquand. The young man can write and he can make his characters live. It is the story of Gus Taylor who grows up with a rich, sophisticated group of friends and then becomes disgusted with their way of life. He seems to be the perfect example of a generation that has so often been described as caught between two worlds, one dead and the other powerless to be born. He may be discontented with the group he is with, but he does not find the faith and courage to enter the world he would like to experience.

I do not mean to take a superior attitude toward what is really an above-average novel. I am, however, getting a little tired of the writing that is so clever at pointing out the weakness of our times but has no insight as to the solution of the problem. How long will it take these brethren to realize that without faith nothing is any good and without a basic morality there is no peace of mind and no quietness of heart?

If you have read very much modern fiction you have read a good deal of this kind of writing, and I do not think there is any real purpose in wading through another plot that is different only in names and situations. I have the uncanny feeling that I am being somewhat unfair to this book, but I hope you will realize it is only a very personal reaction coming from one who is just a little impatient with endless descriptions of meaningless lives without any honest attempt to analyze the reasons for this emptiness. The whole thing seems to me to be full of self-pity and posing.

If some of these parents had sent their children to Sunday school and to our youth camps, they would not have grown up so full of disillusionment. Thus endeth the lesson.

The Stones of the House

I have known several college presidents intimately enough to have them discuss some of their problems with me. A college president is one of my best friends. It was a delight, therefore, to read this book about a small college and see the campus through the eyes of the acting president who does not know whether he is to be made permanent president or not.

Every educator will be interested enough to know how his job looks through the eyes of a novelist, even if he disagrees with many of the interpretations. I think this novel will bring pleasure enough to make it worth reading. Those of us who are not expert in

the field will find here so much insight into human nature and the general problems of human relationships that *The Stones of the House* will provide a happy evening or two.

Professors, like preachers, are individualists who make themselves at the same time wonderful companions and the most stimulating of friends. I have had a feeling for some time that keeping peace and harmony within a faculty, to say nothing of maintaining understanding between the faculty and the board of trustees, must demand exceptional gifts. This book bears out that impression.

A friend of mine once remarked that no one ought to be president of a small college unless he is willing to die for education. I expect most college presidents have felt that way more times than one, but at the same time, practically none of them would trade his job with any other man. If you are contemplating going into the general administrative field of education, probably you had better read this novel first.

Men Like Shadows

Dorothy Charques is an English novelist and has a number of distinguished novels to her credit already. This book is the story of the Third Crusade and it brings that period to life in a most pleasant way. The story is told through the eyes of John of Oversley and his companions from an English village. They join with Richard the Lionhearted in his holy war against the Saracens. John is captured by the assassins and a good deal of information is given us about that infamous sect. There is a love interest that is rather nicely done and a good deal of advice and retreat across the hot sands of Palestine.

Everyone who knows his history will remember the Third Crusade did not succeed in its main objective of capturing Jerusalem. If it had any value it was in introducing Westerners to Eastern customs and introducing Easterners to Western vices and virtues. If you like historical novels, you will probably like this one. It reminded me a little of that very fine novel of a season or two past entitled, *The Golden Warrior*.

This is to pay it a high compliment and, while I do not think this book comes up to the one just mentioned, the very fact that it reminded me of it must mean that it has some of its virtues. I would guess that the author spent a great deal of time in research and that the main parts of the story rest upon a solid foundation of fact and reality.

The Florentine

This is a fictionized biography of Cellini, the Florentine metalworker genius. It is not a particularly uplifting tale as Cellini was far from what we would call a moral man. In this he was partly a child of the times, for the Italy of the sixteenth century was, with all its religion, a refuge for the world, the flesh, and the devil. Assassination and adultery were much more common than we like to remember. The Pope and the Catholic hierarchy were for the most part politicians playing off one party against another.

Yet this man had the gift of the artist and some of his productions remain the choice treasures of the world. He also kept a journal and his autobiography is regarded as a revealing human document and one of the classics.

Cast the First Stone

This is a book that is hard to put down once you start into it. It is a story about prison life with its pettiness, its meanness, its homosexuality, its loneliness, and its now and then surprising nobility. A man needs to visit a hospital once in a while to see the sick. A man needs to visit an insane asylum once in a while to see what insanity is. I imagine a man ought to visit a prison now and again to understand something about prison life.

This book falls under the category of what one ought to read rather than what one might choose to read for entertainment. It casts upon the reader a pall and a gray despair. What Wilson described in his book, *My Six Convicts*, is carried a little further without quite so much analysis and hopefulness in it. It becomes fairly clear that it is rather useless to expect very much reform in such an environment. But any morals that are to be drawn will have to be drawn by the reader himself. The story seeks to create understanding and sympathy but it wisely leaves the conclusions to the readers themselves.

Books Reviewed

YOU SHALL KNOW THEM, by Vercors (pseud. Jean Bruller). Little, Brown & Co., $3.50

THE SECOND HAPPIEST DAY, by John Phillips (pseud.). Harper & Brothers, $3.75

THE STONES OF THE HOUSE, by T. Morrison. Viking Press, $3.50

MEN LIKE SHADOWS, by Dorothy Charques. Coward-McCann, $3.75

THE FLORENTINE, by C. J. Spinatelli. Prentice-Hall, $3.95

CAST THE FIRST STONE, by C. B. Himes. Coward-McCann, $3.75

REVIEWERS

KENNETH W. CLARK, professor of New Testament, Duke University Divinity School, Durham, N. C.

ROBERT E. CUSHMAN, professor of Systematic Theology, Duke University Divinity School, Durham, N. C.

D. F. FLEMING, professor of International Relations, Vanderbilt University, Nashville, Tenn.

KENNETH J. FOREMAN, professor of Theology, Presbyterian Theological Seminary, Louisville, Ky.

CORLISS P. HARGRAVES, formerly executive secretary, Methodist Joint Department of Missionary Education.

LEROY C. HODAPP, pastor of Heath Memorial Methodist Church, Indianapolis, Ind.

GERALD KENNEDY, bishop of Los Angeles Area, The Methodist Church.

JOHN W. MCKELVEY, pastor of Lansdowne Methodist Church, Lansdowne, Pa.

WALTER G. MUELDER, dean and professor of Ethics, Boston University School of Theology, Boston, Mass.

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F. FAGAN THOMPSON, pastor of Norwood Methodist Church, Birmingham, Ala.

WILLIAM CHARLES WALTZER, press relations editor, Presbyterian Board of Foreign Missions, New York, N. Y.

REVIEWS

Return to Biblical Preaching

EXPOSITORY PREACHING FOR TODAY, *by Andrew W. Blackwood. Abingdon-Cokesbury Press, 224 pp., $3.*

This author has done the pulpit and the church a great service in preparing this direct emphasis on expository preaching. It is a type of preaching that has gone into eclipse in America in recent decades, and the result is the American pulpit has suffered immeasurably. To say, however, that expository preaching as here presented is the only true biblical preaching or the answer to the modern emaciated American pulpit is to jump to extremes.

Certainly a new type of preaching has been developing in the American pulpit that cannot be strictly called expository but which cannot be labelled foreign to the aims and techniques of such preaching. Nonetheless there is ample room for the kind of preaching our fathers have called "expository preaching."

With his love and skill for the expositors approach Dr. Blackwood tends to see the Bible and the pulpit pretty largely in terms of exposition. His ten chapters cover the field in a readable and adequate fashion but tend to create the impression that other types of the pulpit art are generally inferior and ineffective.

If one wished to argue the point, it could be claimed that the goals of expository preaching are in fact the selfsame goals of all true preaching. Furthermore, no preacher who is worth his salt undertakes his sacred assignment without the same assiduous searching of the scriptures and the same earnest selection of sermonic materials as ought to characterize the biblical expositor. What Blackwood does—and this is the primary merit of his book—is to "ride" his theme so authoritatively and convincingly that the reader cannot help but search his mind and heart to see if there be faults and weaknesses in his endeavor to preach the gospel and to save some.

Certainly one helpful and important element in this volume is its large and varied selection of expository outlines in helpful biblical passages. Many of these outlines are the author's, but numerous expositions have been garnered from the great pulpiteers of both past and present. They are not all equally appealing, and of course they are actually only the dry bones upon which the preacher must breathe, with the help and guidance of the Holy Spirit, the flesh and sinew of the gospel. But they are important and stimulating because they show how others have sought to "break the bread of life" to hungry and waiting hearts.

One useful part of this book is the index of passages for preaching that the author includes at the end. He has listed here a wide assortment of passages from Genesis to Revelation and has provided a rich variety of undertakings for any preacher who has the sense of urgency to bring divine truth to his people and his people to God, the source of all truth.

While this book will be most useful to the young preacher, helping him find his way in the early stages of his mastering of the art of preaching, it will be extremely valuable to the older preacher, if for no other reason than because it will serve as a measuring rod by which he can cross-examine himself to see where in he falls short in fulfilling his high calling in Christ.—***John W. McKelvey***

For This Generation

THE GOSPELS *(translated into modern English) by J. B. Phillips. Macmillan Co., 243 pp., $2.75*

To seek a fair assessment of this volume, extended sections in each Gospel have been compared in detail with the Greek original. As a result, our first word is one of high praise for the linguistic ability of the translator, both in Greek and in English. Although the Gospels have been translated hundreds of times, I think there has never been a translation quite like this one. Its merit lies in simple, smooth, apt phraseology, which presents a lively and clear statement. There lies often under the simple form thoughtful implications that clarify meaning even where the reader may have failed to discern any problem.

Indeed, the reader may be charmed by an English phrase that departs from the original idea. It is tempting to meditate upon "a grace in our lives" when reading John 1:16, *there is a grace in our lives because of His love.* But the original only speaks here of receiving "grace upon grace."

Again, in the dialogue at the Cana wedding, when his mother informs Jesus that the wine has run out, he replies, *"Is that your concern, or Mine?"* Although this may seem to cancel a possible rebuff, even this effort does not solve the problem long felt in the literal original, "Woman, what have you to do with me?"

No translation of the Gospels can be without debate upon specific points, and we note here a few choices that appear to us less fortunate: in John 21 an outmoded distinction between *agapao* (to love) and *phileo* (to be a friend); in John 1:1 the *logos* is the "Personal Expression" of God; the beatitudes begin *Happy are . . . ;* in Matthew 5:3 the humble-minded *already own the Kingdom of Heaven* (but not in 5:10 nor in Luke 6:20) although the entire context is correctly translated by future verbs. In Matthew 3:1 and elsewhere *engiken* is translated "has arrived" rather than "has drawn near" a translation that has at times created error in interpretation. In Matthew 5:4 there is an overtranslation in the phrase, *"those who know what sorrow means,"* and in the next verse the meek are described as *"those who claim nothing."*

Especially commendable are the phrases: "earth's salt" and "world's light" (Matt. 5:13-14) which open vistas; *"very thoroughly will he clear his threshing-floor"* rather than *cleanse . . .* (Matt. 3:12); Jesus' answer to John's remonstrance, *"It is right for us to meet all the Law's demands . . ."* rather than "fulfill all righteousness" (Matt. 3:15). Other excellent passages are Luke 1:58-66 (the naming of John) and Luke 6:20-38 in the "sermon on the plain."

The entire volume containing the Gospels is more successful than the earlier volume, *Letters to Young Churches* (Macmillan Co., $2.75), and inspires the hope that Mr. Phillips will do the Acts and Revelation and thus before too long give us a complete New Testament.

The translator in his Preface describes New Testament Greek as "a debased language which had lost its classical beauty." Yet this situation is parallel to the case of the King James Version and a modern translation. One may be permitted to claim that the Greek New Testament and Mr. Phillips' English version share a beauty of language, different but genuine, each attuned to its own generation.

Such beauty might be preserved even better by recognizing the poetical pas-

sages (Magnificat and the Nunc Dimittis). Also, the Phillips' version reminds one of basic English style because it is so simple in vocabulary and structure. But charm and clarity are its characteristics. The paragraphing and captions, as well as the end paper map, are additional assets.—***Kenneth W. Clark***

Criticism and the Word

THE BIBLICAL FAITH AND CHRISTIAN FREEDOM, *by Edwin Lewis. Westminster Press, 224 pp., $3.50*

One of the most insistent problems for intelligent Christians in our time is knowing how to combine biblical criticism—that is, the historical, objective approach—with reverence for the Bible as the Word of God; in other words, how to recognize the human and the divine elements in their proper balance. Since Calvin's time Protestant Christianity has been committed to both approaches, but—taking the church by and large—has never arrived at a satisfying synthesis. To this problem the author has made a valuable contribution. All chapters but one are devoted to the Bible, the last (especially pungent) being on the church.

The basic viewpoint is by now a familiar one, starting from the distinction between the living *Word* and the *words* of prophets, evangelists, or apostles that bear witness to the Word; and of faith as response to God's ultimate act in Christ, God's "self-definition."

The author canvasses the whole Bible, not reviewing critical theories as such, but rather demonstrating a kind of criticism that can be called spiritual—principles of interpretation a free Christian faith, because it is free and Christian, will bring to the Bible in all its parts. There is little new in the chapters on the Old Testament, which is said to have both intrinsic and extrinsic value, as being a part of, or a preliminary to, *the* revelation in Christ.

In the New Testament chapters the author's eloquent plea is for an independent application of Christian principle to the reading even of the gospels. "The principle is that everything in the Gospels that does not seem to the man of faith to be in harmony with the gospel or with Him who is himself the gospel may be treated as of no Christian significance."

The conclusions and direction of this book are in the main positive. In the added chapter on the church it is affirmed that the faith alone is central, and that organizations, procedures, ceremonies are instrumental, never essential.

Criticisms might well be made of particular points throughout: for example, the low rating of Psalm 119, overstress on the Platonic element in Hebrews, an occasional leaving the door too wide ajar for subjectivism, and the impression that almost any concept will do to present the faith. (There is surely a limit to variety; some concepts distort and some nullify the faith of Christians.)

Still, as a rebuke to deadening and half-believed literalisms, as a challenge to read the Bible through Christian eyes, and as a stimulating demonstration that when this has been done the Bible speaks with all the greater authority and power, this book can profitably be studied by minister and intelligent layman alike.—***Kenneth J. Foreman***

Facts of the Case

NEGRO SEGREGATION IN THE METHODIST CHURCH, *by Dwight W. Culver. Yale University Press, 212 pp., $3.*

Here is an instructive but disturbing document that describes "the policies and practices of The Methodist Church with regard to Negro segregation." Throughout this study, the author's avowed function is that of "describing the practices and conflicts of value judgment which are discovered rather than that of judging the policies and actions."

This function is partly fulfilled, not in the sense that there is really absence of judgment—that would be impossible—but in the sense that the work is primarily descriptive and analytical.

Of the two basic standpoints regarding the Negro—the "segregationist" and the "integrationist"—Culver's own valuational standpoint is "integrationist," which is not to be confused with the "amalgamationist" viewpoint. Nevertheless, in the selection and interpretation of his ample data, Culver displays commendable equanimity of mind and judicious restraint.

So far as I can see he does not deviate in practice from his stated principle that "those who wish to arrive at understanding and cooperative approach to the problem of segregation in the churches must realize the moral earnestness which characterizes both positions and proceed with their criticisms and evaluations of specific proposals with some appreciation of the profoundness of the convictions involved."

The study is based upon data derived in part from questionnaires and interviews involving more than nine hundred ministers, laymen, district superintendents, board officials, and bishops of The Methodist Church—Negro and white. Extensive travel and on-the-spot research in a dozen American urban centers contributed.

Culver's acquaintance with the history of the Negro in American Methodism is substantial; and his grasp of documents and negotiations leading to Methodist reunion is impressive. He has no difficulty establishing the fact of segregation, and he believes that the Central Jurisdiction constitutes the "core" of it in The Methodist Church.

It seems to Culver that segregation is incompatible with basic principles of the church's faith, that its days are numbered, but that the way of advance is not through frontal attack but, rather, by persistent implementation of the existing "permissive" legislation of the church, namely, incorporation of Negro churches of the Central Jurisdiction into white conferences where there is mutual consent of parties involved. To be sure, this is "structural" and hardly copes with the problem of personal attitudes and relations. On this score, Culver is content to describe existing inequities rather than prescribe the cure.

The first of five chapters deals with "Christianity and color." The basic conflicting viewpoints among churchmen are defined together with the theory of segregation, its practice in Protestant churches, and the policy of The Methodist Church. Chapter II reviews the history of the Negro within Methodism to reunion in 1939.

Chapter III is a description of the Central Jurisdiction as a "segregated ecclesiastical structure" within the church. After examining the various alleged benefits to the Negro of the Central Jurisdiction—in the light of ten years' experience and representative opinion both of whites and Negroes—Culver arrives at the finding that it has not been demonstrated that separation is the best way to assure development of Negro leadership and effective churchmanship. Equal representation at General Conference or on boards of the church is found to be a rather empty prize when it comes at the cost of segregation elsewhere.

Chapter IV is an authentic account of existing segregation practices in national offices, meetings, hospitals, schools, and local churches within The Methodist Church. Chapter V is a brief

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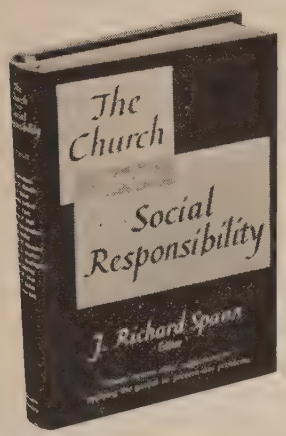

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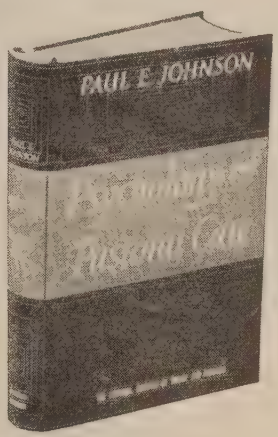

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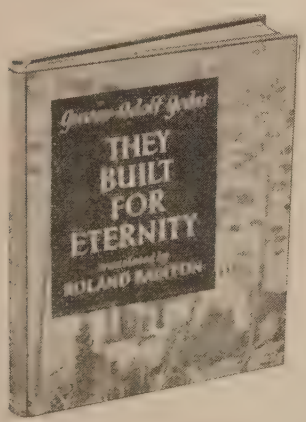

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prospectus for "advance" toward integration.

As a layman in the field of "social research" this reviewer is incompetent to judge whether the method and treatment of questionnaire materials is wholly satisfactory. It strikes him, however, that generalizations have in most cases been based upon adequately representative materials and that these materials have been fairly interpreted without tendentiousness in one direction or another so that the picture of biracialism in The Methodist Church has been, on the large, justly portrayed. If anything, the author has been conspicuously restrained in recording examples of evasive rationalization on the part of both Southern and Northern churchmen defending or complying with segregation policy and practice.

One important result of the study is clear refutation of the criticism that the Methodist Episcopal Church accepted segregation as the price of union. Culver observes, in reply, that the Central Jurisdiction could have come and did come into existence only by incorporating the already established Negro conferences of the northern church.

Without pointing the accusing finger to the South or North, Culver's book amply illustrates the dreadful truth that the mind and mores of the world are so much in the church that it is tragically difficult to distinguish the church from the world.

It might be said in criticism of the book that Culver assumes and nowhere directly argues the case for "integration" as opposed to "segregation." It is true that he initially defined his effort as description, not judgment of the case. Yet he does in fact regard the standpoint of "integration" (not "amalgamation") as alone consistent with Christian faith. This is, then, a prejudgment, and consequently, of course, he is bound to evaluate all change by the integration norm and to gage advance as movement toward increasing integration.

There will be many within the church who will differ, apparently, although I do not see how. It seems to me that segregation, however consented to in practice, cannot be defended on Christian principles and that differences of opinion can exist only with reference to a degree of integration. That and that alone can be the issue for the future and instances of proposed integration must be faced and settled on their merits. This, in the main, is, I think, what Culver would settle for.

Culver's book can hardly be left unread by concerned Methodists, and none can afford to be unconcerned.—***Robert E. Cushman***

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Basic Differences

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS, *by Stanley I. Stuber. Association Press, 276 pp., $2.50*

Here is a book which ought to be on the handiest bookshelf of every pastor—especially in those areas where Protestants meet many Roman Catholics in business and community activities. The volumes could well be recommended to young people before they become involved in possible mixed marriages and to the parents of high school young people.

Actually it will be of considerable interest to every thoughtful Protestant who wishes to understand his Roman

Catholic neighbor and the reasons why the Roman Catholic Church takes the stands it does on issues that affect public welfare in our country.

Probably no area of American life is as full of misunderstandings as that of religion. Americans of whatever faith are singularly unfamiliar with the tenets of their own religion, to say nothing of the doctrines of other faiths. At the same time no misunderstandings are so filled with potential bitterness and hatred as those that arise from religious differences.

Stanley I. Stuber has given us an objective a study of Roman Catholicism as an active Protestant could. Each statement concerning Roman Catholic belief or practice is carefully documented from fully accredited Roman Catholic sources. In addition approved Roman Catholic scholars read the manuscript for accuracy.

The author has not dodged any doctrine or practice on which Protestants and Roman Catholics differ. The Church, the Reformation, religious freedom, infallibility, the sacraments, the laity, the Bible, the Virgin Mary, the mass, purgatory, church union, the confessional, public education, and democracy are each treated in separate chapters.

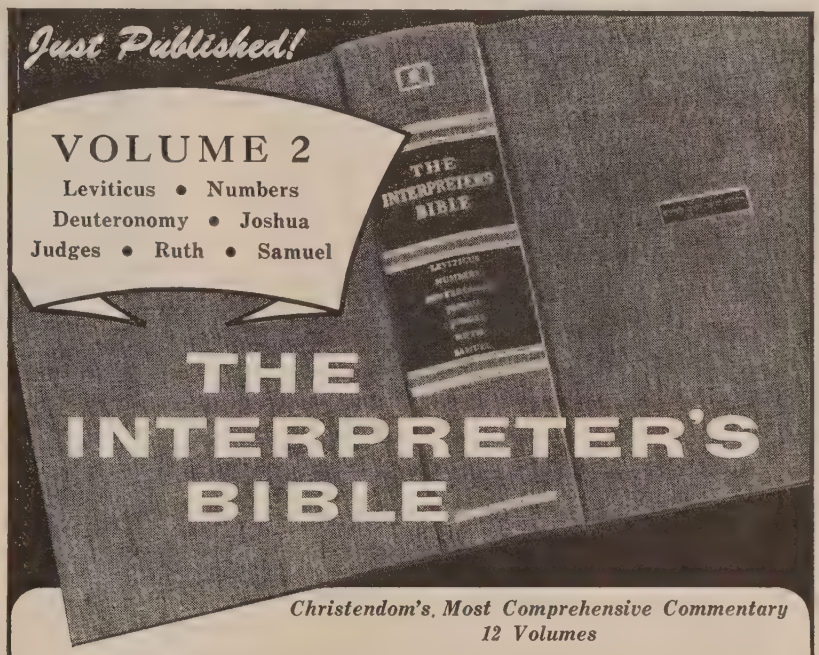
In the case of each of these subjects several pages are given to a statement of the Roman Catholic position. This is followed by a page or two on the Protestant view on the same subject. The author makes no claim to speak for all Protestants. He attempts to give a general Protestant interpretation without entering into detailed differences among Protestants themselves.

The author is appreciative of Roman Catholic beliefs, but he does not hesitate to point out clearly their implications. For example, he writes, "Roman Catholics pride themselves on their freedom of belief." But he shows that "freedom of religion, from the Roman Catholic point of view, means full liberty for the 'one true religion'," meaning the Roman Catholic interpretation of Christianity. "Religious freedom, to the Protestant, is freedom to preach, worship, and to evangelize openly" whereas Roman Catholicism teaches that freedom of belief is freedom to believe the truth which it alone has completely. Roman Catholicism says that no one has the right to believe what is false. This, by the way, is the same argument that the communists use for their strange idea of freedom of the press.

I am enthusiastic about this book because it is so practical. Making no pretense to be more than a "primer," it does not go into long and involved arguments on any point. But it does state in simple language understandable to thoughtful pastors and laymen the basic differences between Roman Catholicism and Protestantism as well as things they have in common.

This volume states as clearly as anything I know in such a limited space the meaning of the infallibility of the pope, the veneration of Mary, the confessional, and the many other elements of Roman Catholic faith and practice which Protestants most frequently misunderstand. Accurate subheads and an index add to the book's value.

The primer will not only give Protestants a more accurate knowledge of Roman Catholicism; it will help Protestants see their own convictions more clearly.—***William Charles Walzer***



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Our Social Conscience

AMERICA'S WAY IN CHURCH, STATE, AND SOCIETY, *by Joseph Martin Dawson. Macmillan Co., 189 pp., $2.50*

Most readers of this journal are already acquainted with Joseph Martin Dawson, who has served as executive director of the Baptist Joint Committee on Public Affairs and is a member of the Religious Liberty Department of the National Council of Churches. This book is one of an increasing number of discussions of applied Christianity that is making its appearance in America. It constitutes a part of a mid-century revival of the social gospel.

Clergymen, theological students, and concerned laymen will appreciate this semipopular treatment of a number of outstanding questions troubling the social conscience of the United States. About one-third of the book deals with the relationship of church and state, with special reference to the educational situation. There are illuminating essays also on the American way in economics, work, marriage and the home, racial minorities, war and peace, and international responsibility.

The author does not take the Christian foundation of social ethics for granted but constantly roots his discussion in the historic position of the church or in the ethical perspectives taken by contemporary churches and ecumenical bodies.

Perhaps the most significant portion of this book deals with the basic philosophy underlying the separation of church and state in America and the concept of the secular school in relationship to the doctrine of separation. The author takes special trouble to refute the contemporary idea stressed by the Roman Catholic Church that may be called the multiple support plan, whereby the role of government is that of supporting equally or equitably the various churches and sects of the country.

As over against this conception that would blur the distinctions between church and state, the thesis is urged that the minority group position held by Roger Williams has become the majority group conception in the American society. There can be little doubt of the historic correctness of Dawson's position.

The author charges the Roman Catholic Church with using the word secular in so ambiguous a way as to have it play a mischievous role in contemporary educational discussions. The term secular as applied to the state and to the educational system should not be confused with the philosophy of secularism with its idea of godless humanism. Yet the effort is often deliberately made to interpret the secular public school as inculcating secularism as its philosophy of religion. Dr. Dawson properly points out that some Protestants have fallen into error along with Roman Catholics in this whole matter.

Ministers will find the whole book illustrated by up-to-date source materials in many fields bearing on the social responsibility of the church.—***Walter G. Muelder***

Shorter Commentary

THE SPEAKER'S BIBLE (Galatians, Thessalonians), *ed. by Edward Hastings. Alec R. Allenson, Inc., 176 pp., $3.75*

"The aim of *The Speaker's Bible* is to preserve all that is worth preserving of the modern interpretation of the Bible." This self-announced purpose is a truly ambitious one. Within the authors' self-imposed limitations, they may be said to have succeeded fairly well.

All expository works of this kind now invite comparison with the more comprehensive work, *The Interpreter's Bible* (Abingdon-Cokesbury Press, Vols. I, II, VII, VIII, X, $8.75 ea.), and are necessarily overshadowed by it. For those who want a shorter and less expensive work, however, *The Speaker's Bible* fills a need.

In each case there is a brief, critical introduction to the book treated. Vincent Taylor writes the introduction to Galatians and R. W. Stewart the one for First and Second Thessalonians. What follows is not a verse by verse or even a section by section exposition, but a series of sermonic essays written by various authors on key verses selected from the letters.

These essays are homiletically stimulating to the mind of a preacher. They do not furnish ready-made sermons that may be lifted directly from the book to the pulpit, but they start the preacher's mind working on some of the great themes of the Christian faith as interpreted by the mind of St. Paul.

The essays contain a great many usable illustrations and quotations. In many cases the sources are not indicated on account of the limitations of space. There is, however, an index of sermons from which many of the quotations are taken. There is also furnished a list of commentaries on the letters treated, so that the preacher may go further in the detailed study of these portions of scripture. The reviewer notes that the most recent commentary on this list is dated 1935.

Much of the writing is pungent in style and is well calculated to send the mind off on its own quest. For example, in writing about the end of the age as treated in the letters to the Thessalonians, Stewart affirms: "We are not going to slip without a jerk into the millennium. While the consummation draws nearer evil will grow stronger and more terrible. The coming of the Lord will not be the end of evolution or the terminus of a procession but His shattering intervention in a battle that has reached a furious climax."—***Howard L. Stimmel***

Today's Obsession

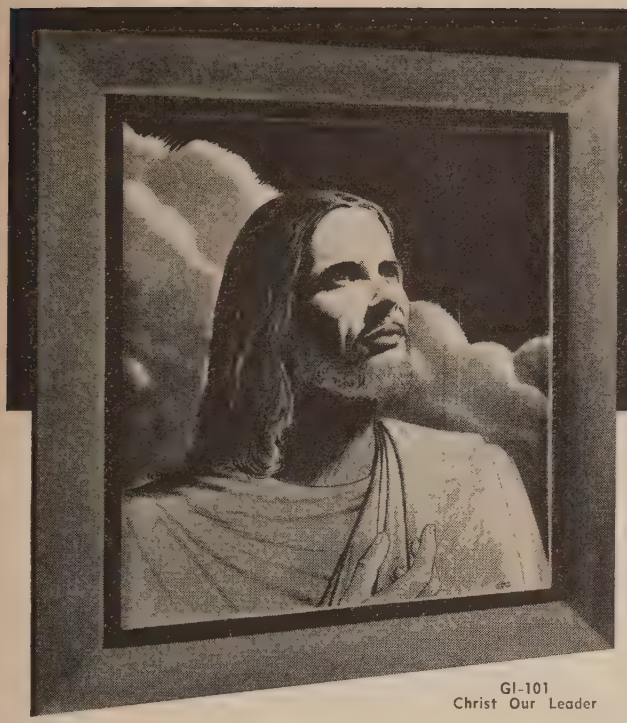
THE CHRISTIAN MISSION, *by Max Warren. (First published in Great Britain by S.C.M. Press.) Friendship Press, 128 pp., $1.50*

This is a book on missions that is different. Its approach is refreshing.

The church is in the world on a mission. Its God is a missionary God whose interests are all inclusive and whose love is all embracing. No politics, no economics, no social living together—and not religion itself—can be compartmentalized as outside his solicitude. He is the one unified all-inclusive God. And it is the mission of the church in the world of our day to see that all the avenues of conscious life are gripped with the transforming glory of this saving fact—a fact which found its supremely redemptive expression in the cross. This is the basic theme of this small but significant volume of less than one hundred thirty pages.

In developing this theme the author shows at once the close thinking of the British scholar (the volume is beamed specifically toward the British, rather than the American reader) and a written style that is better adapted to the scholar than to the average reading public. But let it be emphasized that the book will amply repay close study, particularly on the part of the preacher, who will find numerous passages that will stimulate missionary preaching. Indeed he will find the final chapter of the volume alone well worth the price of "admission."

In developing his argument the author points out that the most urgent sense of need man has in today's fragmentary world is a sense of unity. At present he is, both individually and collectively, obsessed with a sense of being isolated, alone, afraid. So much so that



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there is danger of his trading off any real unity for the spurious unity of a sense of security. Such security, for example, as is offered in communism.

The world does indeed need unity, but unity in responsible fellowship, international and ecumenical. In other words, a way of life, a philosophy that is essentially personal, giving primacy to the importance of human persons and at the same time free from racial and color prejudice and conflict. The author's discussion at this point of the emergence of the welfare state, and the responsibility of the church to humanize it is most pertinent.

"Self-indulgence, self-centeredness, and a refusal to pay the price of unity in a responsible world fellowship can prepare a nation for Communist dictatorship as surely as did the corruption and chaos in China from which her people looked to Communism for salvation."

As the author discusses the organic relationship between the individual, the group (as, missionary societies), and the church, he wades rather deeply into theology—a theology this reviewer finds somewhat musty. It can be disregarded, and still leave the book standing on a sound philosophic basis. And one welcomes his splendid statement, "It is in obedience to its mission that the church knows itself to be Christian: for to that obedience it becomes one with Christ."

His great chapter on the achievements of Christian missions, and next steps ahead, is incisive and heartwarming, and deserves more treatment than the space here available permits.

The book abounds with striking statements: "The purpose of God is something with which man can cooperate, and which cannot be finally achieved without that cooperation. . . ." "The Christian Mission must carry out the divine purpose to make all men and women know 'the length, and breadth, and depth and height of the love of God'." And finally, this:

"The great end to which creation has moved by the will of God is not the rescue of numbers of individuals out of the natural order but the redeeming of all the myriad relationships of existence into a new heaven and a new earth, the city of God, the Body of Christ."—***Corliss P. Hargraves***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

The Great Sermon

DESIGN FOR LIFE, *by A. M. Hunter. Alec R. Allenson, Inc., 124 pp.* (available only to members of SCM Book Club).

"The Carpenter of Nazareth stands before the whole race of mankind, and tells them that . . . his Design for Life is the only one which will last."

This is a book dealing with the Sermon on the Mount. Though the book is small for such a commanding subject, it is excellently handled. It treats the sermon in three sections, as the subtitle states—"An Exposition of the Sermon on the Mount, Its Making, Its Exegesis and Its Meaning."

For clergy or laity this book sets forth in a rightly fashion the background of the sermon. The author shows that it is a collection of fragments gathered together. It is with great clarity that he introduces one of the underlying sources of the first three Gospels (Mark, "Q," "M," and "L").

The question of originality in the sermon is well answered in the third chapter on "The Matter of the Sermon." What makes the sermon original when "it is futile to claim that there were no anticipations of the moral truth which Christ taught"?

The exegesis is covered in sixty-three pages. Much would depend on how this book is used before judgment on its brevity can be issued. As an introduction, it is excellent. This reviewer will use it in a study class of college students this next winter. The appetite is whetted from the beginning.

If one is averse to the historical method of studying the Bible, this book will not be too acceptable. What did Jesus say and what did he not say? A much deeper meaning underlies the sermon as we read it in its more real setting than if we try to read it making each word read at its face value without any context.

The author closes his book with a study of "The Meaning of the Sermon" for us today "Jesus meant for his ethic to be a real design for living, not a blue-print for Utopia. . . . The Sermon can and does give us stimulus and guidance for the adventure of Christian living."—***William N. Orr***

HOW TO BELIEVE, *by Ralph W. Sockman. Doubleday & Co., 224 pp., $2.50*

In the chapters of this book Ralph Sockman raises many questions and answers them. They deal with faith, God, Jesus Christ, the Judgment, the Kingdom, the Holy Spirit, eternal life, and

other matters. This represents the mature thought of one of America's greatest present-day preachers in answer to questions he has heard churchmen raise over a period of many years. This ought to be a good book for lay study groups.

More than Money

STEWARDSHIP IN METHODISM, *by Boyd M. McKeown. The Methodist Publishing House, 156 pp., $1.75*

In view of stewardship statistics of the various denominations over the past few years that place The Methodist Church about four-fifths of the way down the list of some fifty-three denominations, a book of this nature is certainly not premature.

If you are looking for an overnight scheme to meet this year's church budget, however, this is *not* the book. It presents rather a long range philosophy of stewardship. It presents the hard way, but at the same time the only sound and ultimately satisfactory way, of meeting the financial needs of the church. Too long have the financial officers of the church looked for the clever and spectacular methods of meeting the budget year by year.

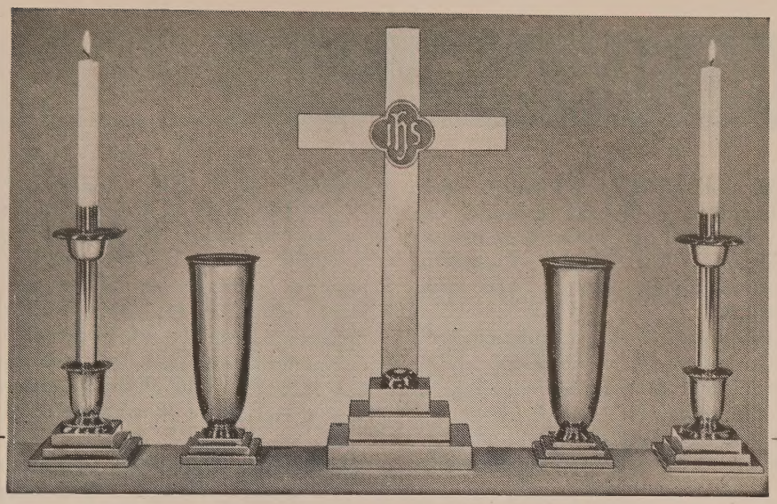
This book will not present too much to the average pastor that he does not already know in his heart is true. It will put into words, often expertly chosen and put together, what he has wished to say to his congregation many times. For this reason, it can become an invaluable aid to him if he will provide copies for his lay leadership.

It presents stewardship as something much broader than mere monetary matters. Yet, it spends practically all of its pages discussing problems related to money. Perhaps this is only proof that it is a very practical book.

The bulk of the subject matter deals with specific problems in the financial life of the church. The building campaign, the payment of a building debt, the benevolence program, the problem of pastoral support, the church budget, the every-member canvass and the church school budget all come in for individual treatment. This will tend to make dull reading for the church officer who finds no particular problem in certain of these areas, but each will serve to meet a specific need in the life of some church. They are well outlined and labeled.

Although all churchmen will find help in this volume, the Methodist leader will find that it speaks especially to him since it is written from within the organizational framework of Methodism.

—***Leroy C. Hodapp***



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BOOKS BRIEFLY NOTED

THE CHORALE (Through four hundred years of musical development as a Congregational Hymn), *by Edwin Liemohn. Muhlenberg Press, 170 pp., $2.50*

The theme of this stimulating book is the importance of the chorale in the development of congregational singing in the vernacular. Luther recognized early in the Reformation the possibilities for teaching and for worship latent in hymns sung by the people.

This innovation did not become popular immediately. There was far more to the introduction of hymns to the congregation than merely translating the early hymns of the church and writing new ones into the vernacular. The use of music, and its notation, was to undergo a radical transformation. In addition, the organ was to be developed and used to accompany congregational singing.

The way these transformations came about makes for fascinating reading for anyone interested in the music and worship of the Church Universal. It is an excellent book.—***F. Fagan Thompson***

THE FOUR GOSPELS, *by E. V. Rieu. Penquin Books, 250 pp., $1.95*

Any new translation of scripture is of special interest to ministers. This is an independent one of the gospels made from the Greek. The translator discovers that "the four gospels are spiritually supreme largely because they are great literature." An introduction is included.

WHEN A MAN PRAYS, *by Arthur A. Rouner. Fleming H. Revell Co., 160 pp., $2.50*

This book by a Congregationalist pastor is for "the man who scoffs at prayer" as well as for the churchman. Every pastor will know individuals to whom a book like this can be recommended. It is a helpful discussion.

HOW TO PREACH THE WORD WITH VARIETY, *by Frank T. Littorin. Baker Book House, 157 pp., $2.50*

Suggestive material on expository preaching. It deals primarily with methodology.

CLEAR OF THE BROODING CLOUD, *by Jack Finegan. Abingdon-Cokesbury Press, 176 pp., $2.50*

In this book a biblical scholar tries to bring Bible truths to bear upon the problems of everyday life in such a way as to appeal to the general reader, layman or minister. The illustrated material will be suggestive to ministers.

THE BIBLE AND YOU, *by Edward P. Blair. Abingdon-Cokesbury Press, 154 pp., $2.00*

Although there are several good books in this field, this is a worthy addition, since its special purpose is to help in reading the Bible in the Revised Standard Version. The book was produced for the Cooperative Publication Association as a leadership training text.

LET'S TALK IT OVER, *by Frank E. Davison. Bethany Press, 159 pp., $2.50*

These are one man's answers to many questions that come up in church life. He is a minister of the Disciples of Christ. The talks come from his regular column in his denominational paper, *Front Rank.*

THE RACE CONCEPT, *edited and published by UNESCO, 103 pp., 50 cents.*

A scientific statement of the race concept produced and published through the United Nations Educational, Scientific, and Cultural Organization.

SHEPHERD'S TARTAN, *by Sister Mary Jean Dorcy. Sheed & Ward, 179 pp., $2.50*

A nun writes in an interesting way on what it is like inside the convent. This book has the official approval of Roman Catholic officials.

ANGLICAN PUBLIC WORSHIP, *by Colin Dunlop. Alec R. Allenson, 128 pp. (available only to members of SCM Book Club).*

This will be of interest to many Methodist pastors since Methodist public worship springs from the Anglican. This book deals with the background of public worship, the words, music, and cerimonial of worship, the Book of Common Prayer, the meaning and use of ritual in celebrating Holy Communion.

MOMENTS OF WORSHIP, *by Mary Beth Fulton. Judson Press, 130 pp., $2.*

A collection of original worship programs, including brief meditations, by Miss Fulton, a special representative of the Ministers' and Missionaries' Benefit Fund of the American Baptist Convention.

A FORGOTTEN KINGDOM, *by Sir Leonard Wooley. Penquin Books, 191 pp., $1.95*

For archaelogy fans is this record of results obtained from the excavation of two mounds in the Turkish Hatay (Northwest Syria): Atchana, and Al Mina.

SUCCESSFUL FUND RAISING SERMONS, *by Julius King. Funk & Wagnalls Co., 274 pp., $4.*

This title is at the same time abominable and compelling; more compelling is the list of those whose sermons are collected here. It is helpful to see how these men have approached from the pulpit this matter of fund raising.

GOAL POSTS, *by Nat G. Long. Tupper & Love, 162 pp., $2.75*

These twenty-three talks have been found helpful to young people by their author, Nat G. Long. He is pastor of Peachtree Road Methodist Church, Atlanta, Ga. Previously he served the church on the campus of Emory University and prior to that was assistant director of religious education with the General Board of Education of the M. E. Church, South. The purpose of these talks is to guide people, giving them goals for living in the present world.

GREAT IS THE COMPANY, *by Violet Wood. Friendship Press, 167 pp., $2.50*

Here in story form are accounts of the lives and work of many people who had part in making the Bible available in the English language. First published in 1947, the book has been brought up to date to include the origin and development of the Revised Standard Version.

GUIDEPOSTS TO CREATIVE FAMILY WORSHIP, *by Anna Laura and Edward W. Gebhard. Abingdon-Cokesbury Press, 173 pp., $2.50*

The Gebhards through this creative book make a fine contribution to family worship and wholesome family life. The appendices of the book give fruitful resources. It can be recommended to parents as a sound guidebook.

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¶ A major fault of present preaching, particularly on social themes, is that sermons cover too wide a territory and end by saying nothing sufficiently concrete to guide people to any specified endeavor. There is nothing in them to which objection can be taken, and equally nothing which lays hold of anyone's conscience as an obligation. It is such meaningless and purposeless preaching which bores congregations.

—Henry Sloane Coffin, in *Communion Through Preaching* (Charles Scribner's Sons)

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